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FEELING AND MENTAL DEVELOPMENT

II

However widely cognition and feeling may differ from each other in nature, psychology shows them to be inseparably united in the production of all habits whether of thought or of action. Moreover, as was pointed out in the preceding instalment of this article, the pleasurable or painful quality of the affective state determines, in the long run, whether or not the repetition of an act shall issue in the formation of a habit. The evidence there outlined justified us in deducing the still wider conclusion that *the presence in consciousness of appropriate feeling is indispensable to mental assimilation.*

The proper employment of feeling is, therefore, of the utmost consequence in all departments of the art of teaching: it is the first requisite for the attainment of motor skill in the arts and crafts; upon it depends the growth of the apperception masses necessary to the acquisition of truth in the various sciences; by its skillful employment, the teacher may build up in her pupils habits of faith and convert the purity and idealism of childhood into life-long virtues.

The scientific formulation of the relationship between the cognitive and affective states of consciousness is an achievement of recent years. The empirical educational methods of the past groped their way slowly towards this

truth. Instinct has always led the "born teacher" to employ methods which we now see to be justified in the light of this principle. Naturally, we are not surprised to find that Christ's teaching anticipated the truth with which we are here dealing, for who else shall ever know human nature as he did?

When we turn from Christ to educators who have no higher guidance than human intelligence, we look in vain for a consistent embodiment of this principle in the methods of teaching which they employ. Even in our own day, notwithstanding the developments of psychology and the scientific formulation of the educational principles which rest upon a proper understanding of the relationship of thought to feeling in mental development, we still look in vain in our schools and universities for a consistent embodiment of this principle in the methods employed.

This should not surprise any one. The formulation of truths in the field of pure science naturally precedes the employment of these same truths in the practical arts. The existence of electricity was known long before we were able to employ it in the many ways which now seem so essential a part of the conveniences of living. In the present instance, the psychologist has made his contribution; it remains for the educator to reconstruct the art of teaching in the light of the established psychological doctrines. The task here is endless.

In spite of all that has been accomplished, it is generally supposed that we are still only in the beginning of the practical developments which must result from the applications of electricity. In like manner, in the field of education, it might be said, that we have still to make a beginning in adjusting the art of teaching to the role which feeling plays in mental development. But if we lift up our eyes from the work of man's hand, and contemplate the method of teaching employed by the Holy

Spirit in the organic teaching activities of the Catholic Church, we shall find the perfect embodiment of the principle which we have here been considering. Indeed, the vitality of the Church's teaching, judged by mere human standards and apart from the supernatural influence of Divine grace, would seem to depend in no small measure upon the way in which the Church in her organic teaching utilizes feeling in implanting and developing in the minds of men the germs of the great spiritual truths of which she is the Divinely appointed guardian and teacher.

If successful achievement constitutes a valid claim upon the attention of all who are engaged upon similar enterprises, then Catholic and non-Catholic educators alike may be expected to examine the principles upon which the Church's method rests. Where other agencies have found it difficult to transmit from generation to generation mere human knowledge, truths lying well within the grasp of the human intellect and achieved through human experience, the Church has not only succeeded in transmitting a body of revealed truth in its integrity, but she has made this truth, which lies beyond the grasp of the human intellect, fruitful in the lives of each successive generation of her children. She has made supernatural truth exert a dominant influence in moulding the thoughts of men and in controlling their strongest passions.

The importance which the Church attaches to the proper utilization of feeling may be seen in every phase of her teaching activities. For the purpose of illustration, however, we will confine our attention here to the use which she makes of feeling in the administration of her sacraments. She teaches that her seven sacraments were founded by Christ as seven channels of Divine grace through which her children receive assistance from on high for the building up of supernatural virtues and

for the development of Christian character. But, at the same time, she employs the sacraments as educational agencies for implanting in the souls of her children, in each of the great epochs of human feeling, the germs of those Divine truths which are necessary for the safe guidance of men through this world of darkness unto the portals of eternal life.

The first few years of the child's life are lived out under the control of instinct and are occupied mainly in the building up of suitable adjustments to his physical environment. When, towards the end of this period, in his seventh or eighth year, the great puzzling outer world begins to awaken his intelligence and to fill it with questioning wonder, at a time when fundamental principles are for him still shrouded in obscurity and when they seem to his untrained eye to blend into their opposites like the colors in the sunset sky, the Church leads him into the confessional and with loving kindness helps him to read his riddles.

She teaches him that it is not in instinct nor in the impulses of passion, but in the will of God, that he must henceforth find the norm of his conduct. She teaches him that, no matter what may be the allurements of sense, or the advice of companions, all conduct that conforms to the will of God is right and that only such conduct leads to happiness here and to heaven hereafter, while all conduct that conflicts with the Divine will leads to wretchedness in this life and to eternal misery hereafter. At a time when the strange rapture of beauty is beginning to disturb his awakening soul, she equips him for its pursuit by teaching him that the secret of beauty is found in all that harmonizes with the mantle of beauty with which God has clothed every work of His hands. Finally, at the outset of his quest for truth, she impresses upon him that that only is true which is in agreement with the truth which God has embodied in His creation or which

He has revealed through His Prophets, and His Divine Son, and which He proclaims through the living voice of His Church. Whatever fails in such agreement, however plausible its seeming, she teaches him to distrust. With this three-fold standard engraved upon his young heart, while he is in his first glow of joyous wonder over the revelation that is being unrolled before him of goodness, beauty and truth, the Church sends him out to conquer his world.

A little later, race instincts which foreshadow the great drama of human life begin to make themselves felt. The dawning of emotions and passions whose meaning is still obscure to the child begin to trouble the quiet of his soul. At this juncture the Church leads him to the Communion rail, and in the midst of flowers, lights and music, accompanied by all the joy that breathes in her ritual, she teaches him the great lesson of love for Jesus and for fellow-man. She teaches him that this love is the key to the world of emotion and passion that is beginning to stir the depths of his soul, and she impresses upon him in a way that he will never forget that all love that harmonizes with the love of God and of fellow-man, all love that is founded on truth and justice and that is permeated with generous self-sacrifice, leads to joy and gladness; whereas all love that ignores the rights of others and the welfare of society, all love that is blinded by selfishness and is out of harmony with the love of God leads to wretchedness here and eternal misery hereafter. The Church calls upon the parents and friends of the child to join with her in filling his soul, on the happy occasion of his First Holy Communion, with such joy and sweetness that in the stress of the storms of temptation and passion about to break over him he may be induced to return again and again to the Sacred Banquet and there renew in the love of Jesus Christ, his strength for the combat.

When the instincts of chivalry are in their first glow and when they are beginning to manifest themselves in the boy's willingness to fight for his honor and for the honor and welfare of his father and mother, of his home and country, the Church leads him to the altar and in the joy of Pentecost renewed she teaches him that while it is manly to fight for one's honor and for the honor of one's home, and honorable to die for one's country, that there rests upon him a still higher obligation to fight for the honor of his Heavenly Father and to die, if need be, for the truths of the Heavenly Kingdom into which he was born by baptism and in which he is continually nourished by the love of Jesus Christ.

Few things possess value for the child unless they are shared by the members of the home group. During adolescence the bonds of this solidarity are gradually dissolved, and when maturity arrives the young man and the young woman are brought face to face with life. They are called upon to perform their parts in the world and to make their contributions to the welfare of the race. If race instincts are strong in them, and in their hearts the cry for husband or wife and children is louder and clearer than any other call, the Church blesses them and in her nuptial Mass, while pouring out upon them her sympathy and her joy, she engraves upon their minds, filled with enthusiasm and lofty ideals, and upon their hearts overflowing with love, the lessons which they will need in making their many sacrifices so that they shall be two in one flesh and that they may bring into the world children, and educate them for the Kingdom of Heaven.

When race instinct stirs to their depths the hearts of the father and the mother and fills them to overflowing with joy because a child is born to them, the Church brings the child to the baptismal font and in the presence of the rejoicing parents she claims this newly born babe for the realms of eternal light. Hand and foot, eye and ear and

tongue and budding wisdom are all dedicated to the service of God and to the higher life of the soul. The Evil One and his machinations are banished; the fetters of sin and of a material world, through the power of Christ, are stricken from the child's soul, and the Heavenly Father is called upon again and again to protect with loving kindness and to nourish with the food of heavenly wisdom the soul that is just beginning its earthly career.

Joy is the dominant tone of the ritual of the baptismal ceremony. Hope and joy and eternal life are promised in the name and through the merits of Jesus Christ. While the babe is being regenerated through the saving waters of baptism, while Divine grace is being infused into his soul, the Church, through her baptismal ceremony, with its symbolism and the lessons of its ritual, implants in the hearts of the parents the great fundamental truths that must guide them in their efforts to bring up the child to a life of virtue and to train his feet to walk in the ways of the Lord.

If, on the other hand, as maturity approaches the call to a higher life is heard, and if the tide of youthful ardor should turn towards wider fields of action, if the heart of the young man or the young woman should be drawn towards a closer union with the Saviour and Redeemer of the world, the Church leads these chosen souls into her sanctuary and shows them how their lives may be rendered enduringly helpful, by being interwoven with the lives of their fellows in religious organizations that work unceasingly for the lifting of the race to higher spiritual levels.

To such of her sons as feel themselves called to share more intimately the priesthood of Jesus Christ and to be the bearers of succor to those who labor and are heavily burdened, the Church offers the sacrament of Holy Orders. And in each and every case, whether in the

ceremony of the religious profession or in the conferring of Holy Orders, the ritual of the Church breathes solemn joy. The Church on these occasions appeals to all that is best in the candidate, and in his soul, glowing with zeal and enthusiasm, she implants the great fundamental truths that must guide and support him throughout all the coming years of labor and of patient endurance.

When death calls a child of the Church to his reward, she is by his side to close his senses to the sights and sounds of this world and to open to him the portals of that larger life to which there shall be no end. In his heart, stirred by deep emotions arising from thoughts of the coming change, she induces peace and confidence by causing the love of Christ to dominate all other feelings and emotions. Nor does she fail to lay hold of the opportunity offered to develop in the hearts of relatives and friends, softened by grief and sympathy, the great fundamental truth that we are all in this world but as wayfarers and as children far from home and that one day, in the not distant future, all standards of value will be reduced to one.

In the administration of her sacraments the Church takes advantage of the seven great epochs of feeling and emotion in human life, but she does not limit her employment of feeling to these epochs. In her work of prevention and of cure of the moral ills to which flesh is heir no less than in the upbuilding of the Christian life, she constantly calls to her aid the effective co-operation of human emotions.

During the violent upheaval of passion that often characterizes the period of adolescence she urges her children to frequently approach the sacraments of Penance and Holy Eucharist. In the former, forgiveness of sin is not to be had without contrition, and the efforts of the skilled confessor are brought into play to arouse and develop in the soul of the penitent this purify-

ing and strengthening emotion. The thought is directed away from self; the sex emotion is calmed and brought under control not by direct attack but by diverting the attention to the sufferings of Jesus Christ through which atonement is made, and by flooding the soul with sympathy and with love for the Redeemer. The work begun in the confessional is completed at the altar, where the attention is held by Christ in the sacrament of His love and where the earthly love of the struggling child is lifted up and purified.

Penance and Holy Eucharist are not alone for youth. Through their use, through the graces they confer, and through the feelings and emotions which are called into play by their reception, husbands and wives are preserved in the bonds of mutual love; the family is saved and the union created by the sacrament of Matrimony is secured in its perpetuity; nor are the priest and the religious left without the frequent aid which the Church offers to all who struggle for sanctity through the frequent granting of her sacramental graces, and the purification and elevation of the emotions which are made the invariable concomitants of Penance and Holy Eucharist.

The principles governing the employment of feeling and emotion in character-building and in the training of the cognitive powers which have been securely established in psychology and fruitfully employed by the Church should stimulate all educators, but more particularly those who devote their lives to the perfecting of Catholic education, to revise current methods. These principles should constitute the norm of every method which is employed by the teachers or embodied in the texts that are placed in the hands of pupils.

THOMAS EDWARD SHIELDS.

THE CATECHISM IN HISTORY

Conclusion

A. A UNIFORM CATECHISM

The want of a uniform catechism for the whole Catholic world had been repeatedly felt and the expressions from different quarters as to its desirability and advantages finally crystallized in the Vatican Council, when a "*Schema constitutionis de parvo catechismo*" was presented to the Fathers.

It was proposed to prepare, on the pattern of Bellarmine's catechism, a new manual that should be uniform for the whole of Christendom. After it had been definitely drawn up and approved, it was to be translated into various languages. The bishops were to be left free to add, in an appendix, various questions and answers on topics deemed necessary or worthy of special treatment owing to local needs and circumstances; the text itself of the catechism, however, was to remain unaltered.

The proposal was thoroughly discussed by forty-one members of the Council, and the fullest liberty was allowed for the expression of divergent opinions. Various reasons were alleged as militating against the desirability or the advantages of the undertaking. It was pointed out that differences of educational standards, differences in nationalities, differences in natural abilities, always noticeable among a given group of children, would prove to be so many stumbling blocks in the way of success. It was also insisted that the freedom of bishops throughout the world to draw up a catechism in accordance with the needs and requirements of their diocese would be seriously curtailed.

On the other side many and weighty reasons were set forth in favor of a uniform catechism. It would be an

easy means to render secure the unity of doctrine throughout the world, while, it was pointed out, errors might more easily creep into a diocesan catechism. Uniformity in teaching could also be more easily attained, and is very much needed in our day when parents and children so readily change their abode, moving about from place to place, and from one country to another. Besides, the catechism would gain in authority in the eyes of the people if it were put before them in the name of the episcopate of the whole Catholic world.

After a thorough debate on these various drawbacks and benefits as presented to the Council, several amendments to the original proposals were adopted; not only Bellarmine's but also other catechisms should be consulted before the final draft of the new catechism should be made. The bishops throughout the world were to be allowed to make additions to the body of the catechism itself, and not merely in an appendix, provided, however, that such additions were clearly indicated by a change in type. Lastly, the translations into various languages need not be literal renderings, but should be faithful to the meaning of the original.

When the Vatican Council came to an abrupt end, nothing further was done in the matter of drawing up and publishing this uniform catechism.

The subject was seemingly lost sight of for some time, until Pope Pius X revived it in his letter of June 14, 1905, to Cardinal Respighi, Vicar of Rome: "The necessity of providing in as far as possible for the religious instruction of the young has led us to have printed a catechism which clearly explains the rudiments of Holy Faith and those Divine Truths to which the life of every Christian should be conformed.

"Therefore, having had examined many of the texts in use in the dioceses of Italy, it seemed to us opportune to adopt with slight changes the text for many years ap-

proved by the Bishops of Piedmont, of Liguria, of Lombardy, of Emelia and of Tuscany. The use of this text will be obligatory for public and private instruction in the Diocese of Rome and in all others of the Roman Province, and we trust that all other dioceses will adopt it and thus have one text, at least for all Italy, which is a universal desire."¹

Thus far, however, small progress seems to have been made in this direction, and new catechisms continue to appear from the pens of bishops and priests. While they are approved and recommended, few are authoritatively prescribed by ecclesiastical authority for use in a given diocese, province or country.

Whether a uniform catechism for the whole Catholic world will ever be adopted, is problematical; while it is very certain that nothing but a definite order from Rome can bring it about.

B. A NEW METHOD

In the meantime a new impetus has been given to the teaching of the catechism not only by the frequent exhortations of Pope Pius X and many bishops throughout the world, but also by the progress in modern pedagogy.

While it is universally recognized that a good catechism is of great didactic value; while, after the example of the early Church, we must hold fast to the old formulas expressed in the Creed, the Decalog, the Sacraments, the Lord's Prayer, not only for the sake of doctrinal accuracy but also to facilitate the memorizing by the children of those essentials which, clinging to them, will exert their influence in later life; while a zealous teacher, a well-trained catechist, can work wonders even with a poor manual at his disposal; yet, with the advance made in all

¹This catechism has appeared in an English translation by Bp. Byrne of Nashville, and is published by Pustet & Co.

branches of secular learning, new methods in the teaching of the catechism also seemed to be called for. Hence, some years since experienced catechists in Southern Germany struck out in a new direction. Granting that dissatisfaction more or less general with existing catechisms is an undeniable fact, they sought to discover the reasons, and found that:

1. With our crowded school curriculum the time that can be devoted to catechization is as a rule very limited; as a consequence, the abundance of matter embraced by most catechisms compels superficial treatment on the part of the teacher, preventing the children from getting an exhaustive insight into their faith, its dogmas and its duties.

2. The language of most catechisms as a rule is too abstract, not childlike enough, and therefore unnecessarily hard to grasp.

3. In strong contrast with all other branches of learning in the common school, the catechism goes from the abstract to the concrete, from the general concept to the particular notion, while we are so constituted by nature that all knowledge is primarily acquired by gradual progress from the concrete, the singular, to the abstract, the universal.

The two latter indictments were also leveled against many catechists, who, instead of striving to correct the shortcomings of the book at their disposal, merely aggravated them by their ill-considered teaching methods.

To remove these handicaps in a matter of such far-reaching importance as religious instruction, the protagonists of the new movement championed the "psychological method." The latter was also known as the "Stieglitz method," from its chief exponent, or as the "Munich method," because it originated among the members of the Society of Catechists of Munich, whose official

organ, the *Katechetische Blätter*, became the ablest expounder of the new theory.

The method is in strict accordance with well-known and firmly established laws of psychology, and in so far it is unimpeachable. Yet, it may be, and it was at times, carried to excess by over-enthusiastic supporters, e. g., when, in the endeavor to use none but childlike language, all definitions were summarily done away with.

But thorough discussion has cleared the atmosphere and has more sharply defined the real issues. Numerous followers have gradually been gained for the new method, not only in Germany and Austria, but all over the Catholic world.

Those who have followed the movement have had ample reason to rejoice at the good it has effected. It has led to a searching inquiry into actual conditions; it has been the means of stimulating widespread and vigorous interest in catechetical work; it has induced successful teachers to give publicity to the results attained and the means used to attain them. Not the least benefit that has been derived from it is the general demand for the more thorough training of catechists; priests and religious as well as lay people. In the presence of the forces of unbelief at work in modern society, in the presence of the progress made in pedagogy, the general desire for instruction, and the baleful influence exerted to the detriment of religion by half-educated Catholics and highly educated pagans, too serious attention cannot be given to an up-to-date training for this important office; a training that will enable the catechists, not only to develop the mind, but to form the heart and train the will of his charges, thus preparing them effectively to weather the storms of unbelief, doubt and passion.

Yet, a slavish imitation of profane pedagogics is not to be thought of or countenanced in catechization. The end which the latter has in view, is totally different from the

goal aimed at by secular learning. The latter is intent on developing the mind along scientific or utilitarian lines exclusively. Catechization aims at the things of eternity: it aims at tracing out man's conduct here on earth as a means to reach his true and final destiny beyond the grave. Hence, the exclusive use of the psychological method, however advantageous when profane branches of learning are concerned, is inadequate for the teaching of religion, the permanent acquisition of its principal tenets, and the lifelong guidance they are intended to provide. The psychological method must go hand in hand with and rely on the old traditional catechism.

Its abstract terminology need not frighten us overmuch, since it is largely unavoidable, inherent in the subject matter itself; and no branch of human knowledge is altogether free from technical terms. The very fact that the catechism has stood the test of centuries is an argument in its favor that is not to be lightly thrown out of court, the more so since a harmonious blending of the old and the new offers no insuperable obstacles.

The other advantages of the historical catechism are many: its terse, concise statements are, from a psychological viewpoint, well calculated to impress themselves upon the mind, and to remain fixed therein, while a long explanation would scarcely leave any traces after a comparatively short lapse of time.

A fairly complete survey of the whole Christian Doctrine could scarcely be given unless the salient truths were summarized as they are in the historical catechism. Without it as a guide too much leeway would be left to individual tastes and opinions, and in practice the teaching of the faith, the whole faith, would suffer greatly.

The unity and purity of doctrine are more easily secured by the historical catechism. Involuntary misstatements, unconscious errors on the part of the catechists are obviated by the set statements of the catechism, its clear, succinct answers to short questions.

Experience teaches how even in old age the formulas of the catechism remain fast in the memory: when many explanations have completely faded from the mind, those lapidary expressions continue to stand out in relief, can be quoted to give an account of the faith that is in us, and are a continual source of strength and edification.

Uncompromising protagonists of the psychological method are sometimes heard to justify their opposition to the historical catechism by an appeal to the New Testament, and the teaching of Our Lord, given in parables and similitudes. Doing away with the catechism altogether, they would return to the original Gospel method.

But they overlook the fact that their contention is wholly one-sided. Christ did teach in parables; yet, even then He often summarized the teaching in a clear-cut formula. But how many of his doctrines are stated without any verbal ornamentation, without any appeal to the imagination or to concrete illustration! Witness the Beatitudes; the doctrine of matrimony, the institution of the Holy Eucharist, of Confession, the necessity of baptism, etc. In the writings of the Apostles we find many figures of speech, many apt illustrations of abstract verities, and no one uses them to better effect in driving home a truth than St. Paul. Yet, witness his dogmatical, and even sometimes intricate and blunt doctrinal teachings in his letter to the Romans, although they were still "novices" in the faith, and most of them, presumably, as little schooled in book-learning as our children of to-day.

Whether the historical catechism is destined to give way to a newer elementary manual of religion, is largely a matter of speculation. But the weight of argument as well as of precedent seems to be largely in favor of its retention. That it can and should undergo ceaseless improvements, as it has undergone them in the past, is beyond cavil. And so is the old principle, that the letter killeth, while the spirit giveth life. Even the most

methodical book is a lifeless thing, especially to the child-mind. The teacher must infuse into it life and power that shall animate the pupil, thrill the responsive chords in his mind and heart, and enkindle there love and enthusiasm for the living realities of the unseen world. The Protestant principle that the Bible is the only source and guide of faith is both a theological and a pedagogical error. The Catholic Church has ever maintained that hers is the living teaching office by divine prerogative; and with that principle kept steadily in mind, well trained catechists can impress for their use all the advantages of the psychological method, can do effective work even with a less perfect catechism, and need not theorize about the doubtful benefits to be derived from its abolition.

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Moline, Ills.

THE OLDEST AND LATEST BATTLE-FIELD OF THE WORLD.

Much more than a thousand years before Christ the eyes of the world were fixed on the same narrow stretch of water which has riveted attention for months past. Then the war was on the eastern shore; now it is on the western. Troy was the goal of eager warriors in olden days; Constantinople to-day. Likely too there are wives and mothers now saying as Penelope did of her Odysseus: "With an evil fate it was that Odysseus went hence in the hollow ship to see that evil Ilios, never to be named." "Kakoilios," not Ilios, was the name it went by to the folks at home. Your wars are the best teachers of geography, and it is a happy coincidence that, while we are renewing our acquaintance with the modern battle-field or learning of it now for the first time, we have at hand in Dr. Leaf's "*Troy, A Study in Homeric Geography*," a detailed account of the famous old battle-field, a field for the magnitude of the struggle and the importance of the issue, perhaps the oldest, as it certainly is the best remembered in the annals and literature of man.

It was one of the traditional jokes of Greek literature to describe a man carrying around a brick as a sample of the house he was bent on selling. With a modern archaeologist a brick is a serious matter. Agassiz is said to have built up a fish from a bone, and archaeologists are performing similar wonders with the debris of centuries ago. When Schliemann cut a trench through the hill of Hissarlik in the Troad, he laid bare a cross-section of many civilizations, revealed perhaps ten cities, one upon another, and incidentally inaugurated the era of shovel and pick, instruments which are remaking the first chapters of all our histories. Dr. Leaf has gone over the ruins of Troy in person; has made a thorough

study of Schliemann's and Dörpfeld's excavations, and with the help of pictures and plans he rebuilds from the dust-heaps of time the more than seven cities which honored the scene of Homer's story.

This part of Dr. Leaf's work can be found elsewhere but not in the clear and concise way in which he has set it forth. In no other book, however, can one find Homer's accuracy of observation so fully demonstrated. That Homer was a realist, that he took his information fresh and straight from nature, is evident enough to the casual reader. As a rule his pictures do not strike one as conventional. Andromache's bright smiling eyes showing through the mist of tears, the newly turned furrow growing dark behind the ploughman. Hera with a smile on her lips and a frown in her eyes, the angered lion drawing its brow into wrinkled folds or lashing its flanks in rising fury, the sea in all its phases, the all-day snow-storm when the winds are lulled to sleep, the brief joys and never-ceasing tears of life, thousands of such scenes in Homer's wonderful books give ample evidence that he sketched from life. His habit, however, of making use of recurring lines, so necessary in recitation, so obtrusive in reading, and the fixity of many epithets are likely to leave the impression of conventionality. If anyone has a notion that Homeric adjectives are transplanted from a dictionary or are the current and worn coin of constant literary handling, it would be well for him to read Dr. Leaf on Troy. Tennyson takes liberty with the botany of many-fountained Ida; Homer is accurate. Shakespeare betrays an ignorance of Hamlet's Denmark; Homer gives an exact picture of Hector's Troy. "So far as Homer's epithets go, then, we may say that all are justifiable by the remains, and some strikingly characteristic." "At some time a Greek poet saw the crocus and hyacinth on Ida with his own eyes, and put them into verse—of that there can be no doubt."

Such are Dr. Leaf's conclusions, and he is not exuberant nor over-exultant, but severely scientific throughout.

HELP TO TEACHERS OF HOMER.

Exultation would not have been amiss. When Byron placed himself where the mountains "look on Marathon and Marathon looks on the sea," the memories of the spot thrilled him. "Standing on the Persians' grave, he could not deem himself a slave." Dr. Leaf does not permit the luxury of emotion which would have been the natural impulse of a poet, of a teacher, too, we might add. Dr. Leaf's Troy has some "sweetness and light" for the heavy, gloomy class-room. Not indeed by adding to the already fabulous geography of Asia Minor, whither the harassed school-boy relegates most of the towns, and ruins and mountains of the classic page, not by dragging memories, alas, too much burdened now, through the hair-lines and smudges and stars and dots and diamond print of ancient maps. Not so will the teacher profit by Dr. Leaf's book. Its contact with the pupil will be indirect through the teacher's enthusiasm. He will be able to exact of his students of Homer a more energetic attempt to realize in their imaginations as well as minds the full meaning of the poet's words. "One thing at least," says Dr. Leaf of the life and death of Hector, "has passed for me beyond all doubt; that the poet who wrote those lines (XXII Iliad) either knew the scene himself, or was following in careful detail a predecessor who had put into living words a tradition founded on real fighting in this very place." The exact verification of Achilles' gruesome dragging of the fallen Hector will give some realism to Homer, although for drill and mastery Jebb's study of the art of this fighting ("Introduction to Homer") will be more interesting and more profitable than Dr. Leaf's geography. The art of Homer

should be the student's stable food; all else is condiment.

In another way too Dr. Leaf should help Homeric teachers. His reconstruction of Troy is excellent, but that has been done before, though not so clearly or so briefly. His reconstruction of the antecedents of the Iliad from half-a-hundred lines of the Trojan catalog, and from short, widely separated passages, is a wonderful and fascinating piece of work. Troy was the marketplace of early commerce, the exchange where West and South met and bartered with North and East. The Greeks were jealous of this early monopoly and trust. Troy had preempted one of earth's best natural resources. Still today is the Dardanelles reminiscent in name and in fact of Troy's early greatness. Nations long after Dardanus want monopoly of the Dardanelles. Dr. Leaf's study of the Trojan Catalog shows Troy as the hub of the commercial universe, and its allies arranged themselves along four radii, four spokes of the hub, the first lay N. W., the second E. N. E., the third E., the fourth S. It had been noted before that the nations in the Catalog grouped themselves regularly for convenience of recitation as it was thought. Dr. Leaf has shown a new reason for the grouping and by the help of a list of allies, beginning at Troy and ending in each case at the remotest of Troy's marts of trade, he unfolds a panorama of prehistoric commerce.

Scarcely more than fifty lines of the Iliad are enough to yield under Dr. Leaf's skilful hand the first of two preliminary chapters to Homer's poem, and seventy-five lines in fifteen different passages from nine books of the Iliad enable him to construct a second introductory chapter to the Iliad. The first might have been called the "Monopoly of Troy;" the second is called by the author, the "Great Foray" of Achilles. On that raid was captured the daughter of Apollo's priest whose restoration to her father becomes the occasion of the

"Iliad." Homer was not writing a history. He began where the interest began, but he knew the events which led up to the quarrel. He did not see fit to narrate them in full. They form the consistent back-ground of the poem, showing themselves here and there in a few lines and now built up by Dr. Leaf into one picture of what preceded the wrath of Achilles at the siege of Troy. By the way, Dr. Leaf forbids us to speak of the "siege of Troy." He has given good reasons to show that it was more in the nature of a blockade, and not a perfect one at that.

AN ARGUMENT FOR THE UNITY OF HOMER.

There is another fact about Dr. Leaf's book which makes its publication significant. Andrew Lang shortly before his lamented death read the proofs, and that staunch defender of Homeric unity "scribbled," as Dr. Leaf states, using a term which readers of Lang's handwriting will appreciate, "Why you are *plus royaliste que le roi*." It is small wonder Lang was enthusiastic. Dr. Leaf had been his chief antagonist and here he had gone and written a work which supplemented and confirmed Lang's last work on Homer and marked a profound modification of Dr. Leaf's theories. Seymour (Life in the Homeric Age, 1908), in a complete study of all departments of Homeric life came to the cautious and negative conclusion that there was no inconsistency in the picture offered by the poet. Lang (*Homer and His Age*, 1906) had defended the thesis that Homer was a poet of one age and one civilization. In the case, for example, of burial customs the poet, it was held, represented a stage for which there appeared no justification in history. Lang postulated its existence on the evidence of the poems, and now comes Dr. Leaf confirming Lang's assertion. Dörpfeld has discovered in Leucas, which in Dr. Leaf's opinion is now convincingly proved to be the

Homeric Ithaca, a graveyard of the type described in Homer and not found in any other period of history.

But what gave especial pleasure, no doubt, to Lang, was the general conclusion of Dr. Leaf's book. He has shown that the geography of Homer is consistent with itself, is true to the facts as we know them from nature and history, and represents a certain space of time in the world's annals, before which or after which that geography could not have been so described. Dr. Leaf is not yet fully converted to the unity of Homer. For one, however, who has all his life attacked Homeric unity his admissions are most significant. He now recognizes, the "story of a real war, handed down in a full, if not continuous narrative," leaving "less room for the introduction of outside material by subsequent poets than he was at one time inclined to believe." He believes indeed still in many poets, but their "material" is "all approximately of the same age" and the "developments" are "concurrent." He is still worried about the "inconsistency of the wall" but concedes that "in any case large room must be left for the imagination of the poet." That is refreshing news, and if Dr. Leaf will now go on and give some room to the art of a poet whose aim is to give an interesting fight, rather than give a surveyor's topographical chart, he will not be worried any more by the wall than by the scores of supernumerary Trojans and Achaeans, sacrificed to the needs of a war story.

If Homer's geography was as bad as Shakespeare's and his botany as incorrect as Tennyson's flora of Asia Minor, it would not in our opinion destroy in the least the unity of Homer. The dividers of Homer have believed him patched up like a crazy-quilt from separate songs, or fattened up from one original poem by various accretions in snow-ball fashion or have held with Prof. Gilbert Murray that he has evaporated down to his

present state from a previous fluid condition. Dr. Leaf does not seem to wish to decide between these theories, as may be seen from the words already quoted, but he certainly has limited the time very much within which these various processes took place. We believe the day is almost at hand in which the whole world will see that the time and place of Homer's poems must be still further restricted and will admit that they were patched up, grown up and boiled down within the period of one poet's life-time and within the narrow compass of one brain.

In the meanwhile the remarkable consistency of Homeric geography as shown by Dr. Leaf, not simply in one long passage, where consistency was to be looked for, but in widely scattered passages, in epithets, allusions, passing references, brief descriptions, strange coincidences, ought to give pause to the few prominent critics that still persist in error. Like Dr. Leaf with his wall, they are obsessed with some test or other. One of the latest tests, the presence and absence of the augment, has been recently (*Classical Philology*, Oct. 1912) dissected and cast aside by Professor Shewan's pitiless and accurate logic. Other tests from abstract nouns and patronymics have been dealt with by Professor Scott in the *American Journal of Philology* and *Classical Philology*. Well may Professor Shewan say (*Classical Review*, Dec., 1912) that we are "getting on." It will be hard to convince and convert those already affected with the virus of some test, but Dr. Leaf's work and the general tendency of modern criticism may prevent further backslidings. "Oh if all these tests would bring like results," sighed Professor Gildersleeve not long ago. He may be tempted to reiterate that sigh, if he compares what Dr. Bolling writes in the latest number of his *American Journal of Philology*, with a conclusion which Dr. Leaf comes to in his latest book. "That the combat of Sarpedon the

Lycian and Tlepolemos the Heraklid must belong to the latest additions to the Iliad, hardly requires discussion." Bechtel and Robert have given Dr. Bolling this positive assurance. Perhaps Dr. Leaf's geographical test which leads to precisely the opposite conclusion may lessen the confidence born of linguistic tests. Dr. Leaf finds the Catalog one of the oldest additions to the Iliad and in the light of his discoveries declares: "It is not without a meaning that the one leader whom Sarpedon fights hand to hand before his final duel with Patroklos is Tlepolemos, the chief of the Rhodians. Tlepolemos is killed—Lykia defeats Rhodes for a time but Sarpedon falls before Patroklos—the final triumph is for the Achaians." We hope Dr. Leaf will "get on" further and follow the recent prominent converts to Homeric unity, seen in Germany.

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TEACHERS' PROFESSIONAL READING

In any profession not to progress means to go back. Nowhere is this more noticeable than in teaching, where every day different theories, systems, and methods are being tried and adopted or discarded. We would not have a very high opinion of a doctor who never attended a clinic or read a medical journal, nor of a lawyer who did not know the latest decisions of the courts; yet we teachers are too often satisfied with subscribing to a cheap pedagogical magazine that will give us just enough ideas and "wrinkles" to carry us through the school year. To-day the market is being flooded with educational literature of all kinds and grades. There is hardly a college that has not its chair of Pedagogy and its professors are each expounding a theory of education all their own. With so many prophets, one must learn to discriminate between the true and the false. In order to be able to do this, Catholic teachers should read Catholic authors on educational and pedagogical matters.

The best way to keep in touch with the live issues of the day and the latest developments in educational thought and theory is by means of the current literature on the subject. By this I mean the magazines. I arbitrarily divide the educational magazines into two classes,—Pedagogical and Educational.

In the class Pedagogical I place those magazines and journals that emphasize the art of teaching; the magazines of plans, methods, and devices, that supply the tools of the craft. These are useful and necessary to a teacher. She needs methods and devices, they are her stock in trade. As Professor Horne so aptly puts it in his "Philosophy of Education,"—"The study of method in teaching, is but the study of the best way of doing what must be done in some way; and the use of method

is seeing that the subject matter taught is realized in the experience of the pupil." These pedagogical magazines tell us of the methods in teaching that others have found successful. They recount others' experiences to serve as signs and signals for the new and inexperienced in the art. But the wise teacher will soon learn that what is one person's success may prove another's failure, for she must learn to note the effect and results of new methods and devices upon her pupils, and to remember that the method is not the teacher. The proper use of method is only learned and understood by daily and yearly experience in actual teaching. All the devices in the world are unavailable if the teacher has not the rock foundation of sound pedagogical and psychological principles to stand upon. The pedagogical magazine that a teacher has found most helpful is the one for her to subscribe to and a mention or recommendation of any particular one has no place in this article. This class of magazine supplies only to a limited extent the professional reading a progressive teacher needs. By professional reading I mean that which is closely allied to one's vocation but which lifts one out of the grooves of daily duties and habits.

By Educational magazines I mean those which treat of principles, theories, and different phases of education. These contain purely professional reading, and by reading a good educational magazine one becomes familiar with current thoughts, movements, and reforms in the educational world, for its contributors are generally the ablest and foremost educators of the day. Nothing will help to keep a person abreast of the times better than a good magazine, for, as Dr. Pace has stated, "Education at any given time expresses the dominant ideas in philosophy, religion, and science."

It is in this sort of reading that the Catholic teacher needs to see her way; to be able to distinguish the false

prophet from the true. Amid so much sounding brass and tinkling cymbal of innovation and reform it is necessary to hold fast to the dominant principle of the Great Teacher,—that man was not created for this world alone;—to remember that the child is more than “the bundle of habits,” “bundle of instincts,” or “bundle of impulses” we so often hear him termed. A teacher must keep her eyes focused, her ears attuned, and her soul open to receive and perceive the truth. To do this she must read with authority,—the authority of the Church, and remember that the Church will “always have the last word on all subjects and controversies,” and that word is Truth.

St. Francis de Sales has said that science is the eighth sacrament. Cannot we say this of the science of pedagogy when we consider that the education of the masses is looked upon as a cure-all for many of the ills of our modern life. And in the administration of this sacrament who should be, as she ever has been, more to the front than the Catholic Church? Emanating from the educational department of the Catholic University we now have a representative educational review. Our leading Catholic magazines are constantly devoting more space to educational topics. So there is no dearth of educational literature written by, and for, Catholics. It has been said that Henry Barnard’s “American Journal of Education” constitutes an encyclopedia of facts, arguments and practical methods. The same will be said in days to come of THE CATHOLIC EDUCATIONAL REVIEW. And while Barnard’s magazine was practically the work and ideas of one man, THE REVIEW embodies the thoughts of the leading Catholic educators and thinkers of our day. The *Catholic University Bulletin* was for years the organ of the University on educational topics, but since THE REVIEW has come into existence it devotes its pages largely to other themes. *The Catholic World* occasionally

contains articles of interest to teachers. *America* devotes at least a column a week to educational topics, and *The Catholic Mind* has many numbers that are excellent, such as "The Moral Training of Children," etc.

Turning now to books on educational subjects, we meet with more difficulties. Judging from my own experience as an average teacher of limited means, I would say that these difficulties are many. The small library of educational books by Catholic authors I have so far accumulated is the result of careful selection and earnest search. There are many books on educational subjects written by Catholics, but they are not easy of access. Our public libraries contain very few and are slow to add more as they claim that Catholic books are rarely called for, which is lamentably too true. Few book stores carry Catholic books in stock, for the same reason; and ordering from publishers at times proves very unsatisfactory, for one does not always wish to purchase a book, knowing only the title, which too often proves misleading. To help some who, like myself, are interested in the matter of elementary education, I will try to explain the scope of the few educational books that have interested and proved beneficial to me.

If one is not familiar with the history of education, I know of no better starting point for professional reading. As Munroe says in the introduction to his *History of Education*, "We need to acquire the facts concerning educational practices of the past to develop an ability to interpret that experience in order to guide our own practice; in order to exercise judgment in estimating the relations existing between various theories and corresponding practices; and, above all, to obtain a conception of the meaning, nature, process, and purpose of education that will lift us above the narrow prejudices, the restricted outlook, the foibles, and the petty trials of the average school-room, and afford us the fundamentals of

an everlasting faith as broad as human nature and as deep as the life of the race."

We also study the history of education in order, as Dr. Pace says, "To distinguish the constant elements in education from those that are variable," or to interpret the movements and practices of the present in terms of the past. In urging a reading of the subject from a Catholic standpoint, I do not mean the history of what Catholics, exclusively, have done in the educational world, which of course is a wide subject in itself, but rather the history of education in general, written by Catholics, from a Catholic point of view, so that we may know in reading that the truth will not be perverted nor suppressed as it is in many of the histories that we now have written by non-Catholics.

Referring to Compayré's "History of Pedagogy," Brother Azarias says: "To us Catholics it is a matter of profound regret that the field of pedagogy in the United States should begin to be cumbered with such briars and thorns. It is our own fault. The past is ours, but we treat it shamefully. We neglect it; we allow our enemies to usurp ground that by every right and title should be ours." The strength of this statement has, happily, been modified in the past few years; and since the appearance of the Catholic Encyclopedia we have a store-house of information and data upon every phase of education. A reading of Dr. Pace's article under "Education" in the Encyclopedia makes one more than ever desirous for him to enlarge his subject into a volume.

In *Education: How Old the New*, Dr. James J. Walsh has written an admirable book on phases of education in the past that anticipated most of our modern advances. Dr. Walsh confines himself principally to the thirteenth century. He gives us much information as to woman's position and influence in the intellectual world. We are made to realize that the present century is not in the

"foremost files of time" as regards intellectual development and progress; that the nature-study idea is really much older than we think.

"The Pedagogical Truth Library" consists of five papers by Rev. Eugene Magevney, S.J., on "Christian Education in the First Centuries," "Christian Education in the Dark Ages," "The Reformation and Education," "The Jesuits in Education," "Systems and Counter-Systems in Education." These are all comprehensive and well annotated. Father Magevney refutes many of the old-time fallacies against the Church and the propagators of her doctrines.

Brother Azarias touches upon more biographical matter in his "Essays Educational," and "Essays Miscellaneous." He begins with the Cloistral Schools of the fourth century and brings us down to the beginnings of the normal school in the seventeenth. In his pages we meet for the first time many Catholic forerunners of modern educational ideas. These men have been ignored in the current histories of education because of their Catholic faith.

Turning to the scientific aspect of education, we have a much wider choice of reading; and, I am happy to say, it is daily being added to by our ablest writers. "As a science, education is based upon psychology and moral philosophy. Now, anybody knowing the modern drift of these two subjects can easily infer what distorted pedagogical theories may be constructed upon a psychology without the human soul and an ethics without God," wrote Brother Azarias in 1893. Because we are now suffering from many of these distorted pedagogical theories, it behooves the Catholic teacher to select her reading in this field with care.

We look forward to Dr. Shields' "Psychology of Education" appearing in permanent book form and becoming accessible to every Catholic teacher. It is indeed needed, for we have no book by a Catholic on the subject.

"Christian Pedagogy," by Rev. P. A. Halpin, deals with the underlying principles of the subject and, as the author says in his preface, "brings to the fore the old-time saving principles of education." He shows throughout the book that "no education can be anything but a menace to home and country which is divorced from religious training." The book abounds in apt quotations and adaptations from Holy Scripture to fit the subjects treated. Any one interested in the moral and ethical training of children will find much inspiration in "Christian Pedagogy."

A book that came from England in 1911 has a message for every teacher, although its title is limited to "The Education of Catholic Girls." The author is Mother Stuart of the Congregation of the Sacred Heart, and she has much to say on manual training, supervised play, and nature study, that is stimulating and suggestive, though these are by no means the whole range of her subjects. Her theories are expressed in clear, convincing generalities, with enough specific examples to make the reading engrossingly interesting. Throughout the two hundred and fifty pages one feels that the author is bringing home "the unchanging fact that the formation of heart and will and character is the very root of the education of the child." "The Education of Catholic Girls" is a book that will prove a good guide, a wise counselor, and a true friend to those who believe that the foundations of true education must rest upon strong character and trained will.

Another book with somewhat the same title but entirely different context is Dr. Shields' "The Education of Our Girls." This is a discussion of the problem of co-education carried on in an entertaining way that detracts nothing from the seriousness of the issue. The author reaches his conclusion after giving us a variety of opinions and arguments and discussing the subject from the historical,

psychological, and social standpoints, that co-education is neither good nor desirable in the higher education of women. He says: "It is quite evident that no education can be too high or too good for woman. But her education must be a development of all that is best in her nature. An attempt to mold her into the likeness of man must always fail, since their natures differ as profoundly as does their work in the world. All such attempts leave undeveloped in woman those qualities on which her real success depends."

Dr. Shields strikes a keynote for the future in the matter of grading children in the elementary schools. We are beginning to find that grading children by the rule of the three R's is not fair to the child. He says: "It is not improbable that some modification in our present mode of grouping the children would prove advantageous. For instance, the education of the child who is to leave school permanently on the completion of the seventh or eighth grade might well be different in many important respects from the education of the child who contemplates a college or a university career." And would not this grouping lead to a grading according to intelligence which some educators are advocating?

A study of another phase of education by Dr. Shields is found in "The Dullard." This is a comprehensive and sympathetic study of the atypical child from the standpoint of the "child with a soul to save and a life that must be lived out among his fellows." "An attempt is made to show the relationship that exists between individual processes and home duties on the one hand, and the development of the child's mind and character on the other." The problems discussed have some bearing on the treatment of normal children, and a careful reading of the book will help us to sympathize with, and to understand slow and diffident children.

With the tendency of the time to study the child through

the medium of the lower animals it is refreshing and inspiring to read a book written from Dr. Shields' point of view, and I might say, point of vantage. To-day when the study of the backward child, the retardation of pupils, and mental hygiene, are so widely discussed and studied, we are in hopes that Dr. Shields will soon follow up "The Dullard" with another volume giving us more light on the preventative and curative treatment of delinquent children.

A little book that is rarely met with nowadays, and which I was told by one book-dealer was out of print, is "The Child," by Dupanloup. While this book lacks the scientific depth and data we look for in more up-to-date works on the child, a sympathetic reading of it will help any one who has the care of young children. Without the nomenclature of present-day science, the author puts before us in a few words the problems and results that scientific pedagogues are now taking pages to explain. He gives as axiomatic truths the deductions that are now made from psychological experiments. To-day we are only tabulating and proving experimentally what was known empirically a generation ago. To Dupanloup the child is not merely a specimen to be experimented with, and a group of children a result or an average. The child is an individual whom he respects and reveres. He says: "The child is man himself; the depositary of all the gifts, all the hopes, all the dawning powers of humanity. Behold what must be respected!" We need to read books like this to bring us back to the realization that we must train the child to the image and likeness of God.

A small treatise on "Child Study and Education" was written primarily for parents by Mrs. C. E. Burke, but it contains some helpful points for teachers also. The book abounds in references and notes and might be styled a source book.

There have in recent years appeared a great many manuals of pedagogy, written mostly by religious and intended for use in parochial schools. One which is very good as a text book for normal training is written by the Brothers of the Christian Schools and is called "Elements of Pedagogy." It is rather a manual of methods than a study of the science of teaching.

Dr. Shields has just published "The Teachers' Manual of Primary Methods," in which the Church's methods of dealing with the little ones of Christ are set forth.

In reading Catholic authors along the lines of ethical and idealistic principles of education, we find many high and ennobling thoughts for the teacher.

To begin with the best, one should read Cardinal Newman's "Idea of a University," for, as he himself said, "These Discourses are directed to the consideration of the aims and principles of Education." Those who have read Huxley and Spencer will be interested in comparing their ideas of a "liberal education" with his. Also, in reading Newman one is forming a correct literary taste, and is receiving good training in clear and concise reasoning. Throughout the Discourses we find ideas and passages that fit the problems of our present elementary schools.

While the prolific pen of Cardinal Gibbons has given us no specific volume on education, we find much bearing upon the history and other phases of the subject in his "Ambassador of Christ" and "Our Christian Heritage."

Bishop Spalding has given us ten volumes of thoughts and theories on life and education in its broader sense. He discusses "Means and Ends of Education," "The Teacher and the School," "Patriotism and Education," "Women and Education," and a host of other subjects. There is hardly a phase of modern education that Bishop Spalding has not touched upon, considered, and lifted to the realms of the ideal. His style is delightful, his thought

clear, and his arguments convincing. A teacher looking for elevating thoughts and good principles to give to children as memory selections should read his "Aphorisms and Reflections" or the "Spalding Year Book," compiled by Minnie Cowan. This latter is a collection of gems from all of Spalding's works. I never hear a person lauding Grieggs, Gulick, and such writers without urging him or her to read Spalding too. I wish every primary teacher would weigh well the following selection from "The Scope of Public School Education" which is one of the essays in the volume entitled "Means and Ends of Education":

"The educator's great purpose is to help us to believe in what is high and to desire what is good. What is the aim of the primary school if it is not the nutrition of feeling? The child is weak in mind, weak in will, but he is most impressionable. Feeble in thought, he is strong in capability to feel the emotions which are the sap of the tree of moral life. He responds quickly to the appeals of love, tenderness, and sympathy. He is alive to whatever is noble, heroic and venerable. To imagine that you are educating this being of infinite sensibility and impressionability when we do little else than to teach him to read, write, and cipher, is to cherish a delusion. It is not his duty to become a reading, writing, and ciphering machine, but to become a man who believes, hopes, and loves; who holds to sovereign truth, and is swayed by sympathy; who looks up with reverence and awe to the heavens, and hearkens to the call of duty; who has habits of right thinking and well-doing which have become a law unto him, a second nature. And if it be said that we all recognize this to be true, but that it is not the business of the school to help form such a man; that it does its work when it sharpens the wits, I will answer with the words of William von Humboldt: 'Whatever we wish to see introduced into the life of a nation must first be introduced into its schools.'"

It has been said that Spalding's essay on "The Development of Educational Ideas in the Nineteenth Century" is one of the richest contributions to the explanation of our time in the light of the movement of the eighteenth century. In this essay he says:

"The best things—religion and culture, morality and art,—are propagated, and they can be propagated only by those in whom they are a vital power. Hence the teacher should have a liberal education, should make his own the highest faith, the truest knowledge, the purest and most generous love that have thrilled a human heart and brain, and then acquaint himself with the theoretical and practical details of his work." In this essay also are given estimations of Pestalozzi, Herbart, and Froebel that are sympathetic and enlightening. This is an age of books and reading, and the man or woman who does not read soon loses touch with his day and time. Catholics should read books written by Catholics when possible. Amid so many conflicting opinions and theories one must be sure of one's ground, and how can one be sure unless there is authority to lean upon? To first know what the Church teaches on various subjects is a help in forming individual opinions with safety.

The list of professional reading is short and by no means complete, but it will suffice for a beginning, and by keeping in touch with the book reviews in good Catholic magazines one can easily enlarge upon it. I do not mean to infer that the books herein mentioned give the last word, or in every case the best word written upon the subjects they deal with. But I do maintain that a careful study of any and all of them will open up new vistas of thought and opportunity, and will help to a clearer judgment and estimate of the many books which, as teachers in public schools, we are obliged to read.

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SURVEY OF THE FIELD

SEX ENLIGHTENMENT

The campaign for sex enlightenment in the public schools of the United States still continues. Here and there a reaction is setting in, but for the most part the work is being pushed forward with unabated vigor. The zeal of the propagandists is admirable and their motives, as a rule, are unimpeachable. Juvenile crime, which has been increasing enormously during the past few decades, must be prevented. Diseases entailing the suffering of a lifetime and threatening the extinction of the race are spreading with appalling rapidity among school children. In a crisis of such magnitude it is not to be expected that men and women will content themselves with prolonged academic discussions concerning the ways and means that may properly be employed to stem the tide of evil. It is felt that something must be done, and done quickly, and that almost any blunder is preferable to inaction. We are like dwellers in the valley who, having neglected the dam until it broke, in spite of the repeated warnings of experts and of kindly neighbors, rush wildly to erect temporary barriers to save themselves from the flood.

That much of the frantic effort put forth in the movement for the teaching of sex hygiene to school children is destined to prove futile is perhaps to be expected. From the condition, bordering on panic, which has been created in a body of influential and philanthropic men and women in all parts of this country by recent revelations concerning the prevalence of sex disease and the moral conditions prevailing in certain elementary schools, it need surprise no one that much evil should result from the over-hasty adoption of ill-considered measures of relief. However, some good is bound to result from the move-

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ment. If it does nothing else, it can scarcely fail to awaken the consciences of parents to the urgent need of safeguarding their children from moral contagion and from the ravages of those destructive diseases that follow in the wake of reckless liberty.

Many earnest souls who have lost their faith—who have, through their own fault or through the fault of others, ceased to believe in God or in a life beyond the grave—are reaching the conclusion that religion, whether true or not, is absolutely indispensable for the salvation of childhood and youth. They find nowhere outside of religion means adequate for the controlling of sex impulse during the formative years of adolescence.

But, however clearly we may perceive the necessity of religion to stem the tide of evil that is upon us and to prevent the ravages of vice and disease in the future, we should not, on that account, fail to listen to the teachings of science or to consider the remedies which it has to offer. Nor may it be said of the medical profession that it is shirking its duty in this matter. Doctors are, in fact, largely responsible for the awakening of the public to the dangers which threaten society from the sources under consideration. Medical societies in this and in other countries are devoting prolonged sessions to the consideration of many of the problems growing out of the lack of proper control among children in matters of sex.

The Fourth International Congress on School Hygiene will be held in Buffalo, N. Y., August 25 to 30, 1913. The President of the Congress this year is Charles W. Eliot, President Emeritus of Harvard University, a man who has taken a conspicuous place in the movement for the teaching of sex hygiene in the public schools of the United States. The program for the Congress, we are assured, will deal very largely with the problems growing out of this movement.

The list of Vice-Presidents includes Dr. Welch, of the Johns Hopkins; Dr. Walcott, of the Massachusetts Board of Health; Dr. Jacobi, of Columbia; Dr. Burnham, of Clark; His Eminence, Cardinal Gibbons; Dr. Claxton, U. S. Commissioner of Education; Dr. Finley, President of the College of the City of New York; Mr. Mott, of the Board of Regents of New York; Sir James Grant, M. D., Ottawa; Dr. Troncoso, Chief of the Department of School Hygiene, Mexico; Dr. Blue, Surgeon General, U. S.; Dr. Bracken, of the Minnesota Board of Health; Dr. Draper, Commissioner of Education of New York; Dr. Smith, of Harvard; Dr. Henry, of Johns Hopkins, and President Jordan, of Leland Stanford University. These distinguished men, together with the long list of savants from all parts of the world who have agreed to be present and read papers or take part in the discussions, give abundant assurance that the problems will be dealt with seriously and with all the skill that the highest scientific training affords. The findings of such a body of scholars on a matter of the utmost importance cannot be passed over in silence or be lightly set aside.

In the meantime, many people are seeking to ascertain the attitude of the Catholic Church on this matter. It has been noticed that Catholics do not seem to be as zealous as might be expected by advocates of the movement in urging the necessity of sex enlightenment in the elementary schools. When apostles of the movement, animated by the best of intentions, have here and there volunteered their services gratis to lecture on the subject to the teachers and pupils of our Catholic schools, they have been surprised and hurt by the firm, if courteous, refusal which they invariably met with.

It must be obvious to these good people that the refusal on the part of our Catholic schools to listen to

lectures on sex hygiene does not emanate from an undervaluation of purity and self-control among children and youths no less than among adults. The fact of the matter is that the whole question presents itself to Catholics from a totally different point of view. While Catholics can understand the tremendous difficulties met with in the public schools by those who would undertake to protect the morals of the children without the aid of religion, and while they can sympathize with the efforts that are being made; nevertheless, in their own schools, they cannot permit teaching which is contrary to the spirit of the Church and the evil effects of which have been shown by many centuries of experience.

Catholic parents feel less anxious than others about the moral training of their children, not that they appreciate morality less, but because they have

ATTITUDE

OF CATHOLICS

Catholic schools to which to send their children and they feel perfectly safe in entrusting the moral education of their little ones to the guidance of the Church who has proved herself capable of dealing with these problems under the most trying conditions. The Church brought up children who were models of purity amidst the corruptions of decadent Roman civilization. She tamed the invading savages and preserved them from the contamination of a society that was dying of its own excesses. An obvious reason for the confidence of Catholic parents in the ability of the Church to protect their children from the prevalent vice is found in the success of the work of the Catholic school which rests as an abiding blessing in so many of our homes. If there were no other reward for the generous self-sacrifice involved, the purity and health of the children attending our Catholic schools would abundantly repay the Catholics of the United States for calling into existence and supporting the vast system of Catholic schools.

However contented Catholics may be with the way in which the purity and health of their children are safeguarded in Catholic schools, they cannot afford to be indifferent to the conditions that prevail in the public schools. They are interested, from motives of charity, in the well-being of their neighbors' children. By their taxes, paid year after year, they contribute to the education of these children, and, naturally enough, they are concerned to know the way in which their money is spent and the nature of the results obtained. Moreover, the moral conditions which prevail in the public schools can scarcely fail to affect in some measure the lives of those children who attend Catholic schools. Rigid social barriers no longer separate the Catholic from his non-Catholic fellow-citizen. In business, in the professions, in the social and home life of our people, the Catholic and the non-Catholic mingle freely. And what is true of adults is true, to some extent at least, of the children. Catholic parents should, therefore, interest themselves in everything that makes for the physical and moral welfare of the children attending the public schools.

Religion may not be taught in the public schools. The methods employed by the Church are consequently inadmissible in their entirety, but the question is often asked, "Are not many of the principles which govern the Church's method applicable to the children being brought up under conditions such as those which present themselves in the public schools?" If so, Catholics should be able to contribute helpful elements to the present discussion concerning when and how and by whom sex hygiene should be taught.

It will readily be understood that Catholic schools cannot rest content with the ways and means provided by the public school for the preservation of the morals of

the children. In Catholic schools the main reliance must always be upon religious motives and upon such instrumentalities as the sacraments of Penance and Holy Eucharist, the efficacy of which long experience abundantly attests. But, it is asked, "Why should Catholics refuse to accept whatever is good in the public school methods of dealing with the sex problem, why should they not follow these methods as far as they go, and then supplement them by their own higher means of preservation?" The answer is not far to seek. In the teaching of the Church grace presupposes nature. All natural virtue is good as far as it goes and is gladly accepted by the Church as a basis upon which to rear the structures of supernatural life. Public school teaching in matters of sex hygiene would, therefore, be gladly accepted in Catholic schools if it were believed that it would contribute to natural virtue.

PEDAGOGICAL For many reasons, Catholics are opposed
OBJECTIONS to the prevalent methods of teaching sex hygiene in elementary schools, nor is this opposition confined to Catholics. Many serious objections may be raised against these methods on purely pedagogical grounds.

Catholics have never believed that religion could be banished from the school with impunity. Belief in God and a hereafter must remain the central coordinating element in the child's unfolding mental and moral life. If this belief is displaced and secular knowledge built into a self-centered system in the child's mind which has no reference to God, religion cannot be added at the periphery of the child's consciousness. In thus banishing religion we banish morality also. The conviction that the morals of the children could not be preserved in schools from which the teaching of religion was banished, induced Catholics to build up and support a school system of their own. It can scarcely be expected,

RELIGION
NECESSARY
TO MORALITY

therefore, that Catholics should be hopeful of finding an effective remedy for the present evil in conditions where they believe that no remedy does or can exist.

The Church has always set her face against revealing to children the secrets of sex life. The Catholic instinctively shrinks from placing the burdens of adult life on the conscience of the child. To entrust sex knowledge to a child before his will has sufficient control over his impulses and before his feelings and emotions have developed into habits of virtue, is to subject him to imminent risk of moral disaster. *Knowledge of sex phenomena should be imparted only as it is needed.* A knowledge of sex disorders, of sex diseases and perversions, does not contribute to the well-being of any one, and should be entrusted only to those whose duty it is to remedy these evils. To spread literature on these subjects among the children or among the non-professional is as wicked as it would be to bring infectious diseases into the school for the enlightenment of the children.

Where religion is not made the basis of the instruction imparted to the children concerning right conduct, the motives usually urged upon them for controlling their sex impulses are respect for public opinion and the preservation of health. The former motive too frequently results in the practical rule "Don't get caught." Even young people, under the pressure of impulse, readily reach the conclusion that what the public does not know in these matters does not concern it. These convictions lead naturally to the formation of habits of lying and hypocrisy. This motive, therefore, far from preserving the child's purity, ends in perverting his character. Similarly, undue insistence upon the preservation of health as the motive for controlling sex impulses, is likely to end in failure, in lowering the whole moral tone and in delivering youths into the hands of quacks. It has been pointed

out, time and again, that the knowledge of sex diseases and their ravages which is possessed by medical students fails to prove an effective check upon their passions.

Selfishness and greed are deeply ingrained qualities of the animal part of our nature. A large part of the work of Christian education consists precisely in giving the child control over his selfish impulses. If, now, instead of eradicating these impulses, we were to strengthen them to such an extent that the thought of self-interest and of the preservation of health would furnish sufficient motive for the control of sex impulse, the net result of our work would be a character so cold-blooded and selfish that one can scarcely contemplate it without a shudder. Such characters are a greater menace to society than the weaker characters which lack the power to curb their passions. Contrast the treatment which Our Lord meted out to the Scribes and the Pharisees with that which he gave to Magdalen and the woman taken in sin. Clearly, the motives of respect for public opinion and for personal safety can never prove effective in the formation of Christian character.

It may be objected, moreover, that the practice of teaching sex hygiene in the schools is based on the principles of the negative method, whereas the Catholic method is positive. Instead of explaining to the children the meaning of sex functions and the evil consequences towards which indulgence in them leads, the Church bids the child look up to God and to find joy in obeying His commandments. She teaches him that God is ever present with him and that His law must regulate our most secret thoughts no less than our actions. His imagination is helped by carrying a picture of the radiant angel guardian who is ever at his side and whom he is taught to please by the purity of his soul and body. There is no temptation here to resort

to concealment, nor is self-love strengthened and brought into the foreground. Purity is taught effectively by keeping before the child's mind the examples of purity set us by Christ and His saints. No one ever yet became pure through the contemplation of impurity and its consequences. The Christian youth achieves the strength necessary for conquest in this field of battle through flight. Here, as elsewhere, the victory rests with those who have learned to avoid the danger. Among the early Christians experience soon taught the lesson that those who needlessly revealed themselves to their persecutors became perverts; only those who took every reasonable precaution to avoid the danger were given the grace of martyrdom. The axiom, "He who loves the danger shall perish therein," applies with no less force to the battle with the flesh. Those who needlessly and wilfully expose themselves to the danger of violating the moral law thereby render themselves guilty of sin. It need surprise no one, therefore, that Catholics hold aloof from the methods of the present propaganda for sex enlightenment.

Underlying the practice of teaching physiology and psychology of sex to children, there lies another deep-seated error: it is that knowledge of itself is capable of producing virtue. This theory has been refuted a thousand times. In spite of the magnificent development of their intellects, many of the leaders of Greek thought sank very low in moral turpitude. Virtue resides in the will and in the emotions and, however necessary knowledge may be to its perfect development, knowledge of itself never did and, from the nature of the case, never can produce virtue. Moreover, it may be easily demonstrated that whenever the intellect is developed out of proportion to the will and to the emotions, there results an arrest of development on the whole affective side of consciousness. There is no enemy more dangerous to

society than the man in whom intellectual power has escaped from the control of heart and will.

To point out to the child the path that should be followed without securing in him the strength which will enable him to follow it, is to assume the
 NEED OF responsibility for his moral failure, it is to
 SYMMETRY inflict upon the child an injury of such magnitude that it is hard to comprehend.

His state, transferred to the other world, is akin to the pain of loss in which Catholic theologians recognize the chief element in the suffering of lost souls. Nothing can more effectively destroy the power of production in any line than an excessive knowledge of the worth and technique of the achievement. This truth is well illustrated by Henry James in "The Madonna of the Future." Poor Theobald spent twenty years in studying the masters, only to find at the end of that time, when he undertook to paint his Madonna, that his hand had no power to produce the vision of beauty that haunted his soul. Christ taught that each spiritual truth that is vouchsafed to us must be reduced to practice before the next truth will be entrusted to us. Even in parting, He was constrained to say, "I have many things to say to you, but you cannot bear them now." He illustrates this truth in the parable of the talents, where only those who were faithful over a few things were placed over many. This truth should always be borne in mind by the teacher, but in no phase of her work is it more necessary than in her teaching of morality.

It is generally assumed by the propagandists of sex enlightenment that the discussion of sex matters has no effect on the emotions of the child before he reaches the age of puberty. This is untrue.
 AN
 ERRONEOUS Through stimulations of the imagination,
 ASSUMPTION sex emotions are frequently aroused in children many years before they reach puberty.

The dangers at this time are very grave, for curiosity is strong, the will is undeveloped, and the emo-

tional life of the child is unprepared to deal with the precocious sex impulses which are called into existence through mistaken methods.

The sense of shame is nature's protection during those years of childhood and adolescence in which the character is forming and maturing. Catholics regard it as the duty of parents and teachers to protect and develop this sense of shame. Now, speaking of delicate subjects to a group of children, more particularly where both sexes are represented, tends to destroy modesty and to leave the children exposed to many dangers from which they would otherwise enjoy immunity.

It is needless to proceed further with a discussion of the objections which naturally occur to Catholic parents when it is proposed to introduce their pure-minded children to subjects which cannot fail to defile them and to weaken them in the great struggle of life for mastery over themselves.

Before condemning out of hand what is being attempted for the public schools, common prudence, as well as a sense of fair play, suggests that we seek to ascertain just what it is proposed to do in the matter of sex enlightenment by the leaders of the movement. Catholics may very well refuse to permit these methods to be employed in Catholic schools, but it should be remembered that it is not the needs of the Catholic school population but of the public school children that are calling forth the efforts of these good people. Whether or not the proposed teaching of sex hygiene should replace the teaching based upon religion which is at present given in our Catholic schools is not the question under consideration, but whether this teaching will be serviceable in stemming the tide of crime and disease which is threatening the moral and physical well-being of the public school children of the country.

The English-speaking world owes a debt of gratitude to Dr. Booth, for providing us with an excellent English translation of Foerster's splendid work *Sexualethik und Sexualpädagogik*. The English translation

ETHICS AND
PEDAGOGICS
OF SEX

is published under the somewhat misleading title *Marriage and the Sex Problem*. Dr. Foerster handles the problem of the sex enlightenment of the young

from a conservative standpoint. His views are, for the most part, sympathetic to the traditional Catholic attitude. The book has been translated into many languages and has been widely read throughout Europe. Professor Paulsen, of Berlin, spoke of the book in most enthusiastic terms. An external circumstance which adds great weight to the views set forth in this book is found in the fact that while they are the traditional views of the Church the author was not born to them. He, in fact, had to work his way to them from the opposite frontiers of thought. Dr. Booth, who was a pupil and lifelong friend of the author, says:

"Friederich Wilhelm Foerster was born at Berlin, in 1869, and was brought up in an entirely non-religious atmosphere. On completing his university course, he felt that his education had been too abstract, too academic, and that he was not sufficiently in touch with real life. He was thus led to throw himself into the study of social questions at first hand, not only in Germany, but also in England and America. His sym-

FROM
SOCIALISM TO
CHRISTINITY

pathies were at first strongly socialistic (he was even imprisoned for the cause), and he remained aloof from all forms of religion but with increasing experience

he came to regard socialism as deficient in moral and spiritual insight. He perceived that truly to uplift the people something more is necessary than a re-arrangement of material conditions, something more, too, than

the rather vague humanitarianism of the socialist. The conviction was forced upon him that no Utopia, however skillfully organized, could save the human race without a greatly increased inward development on the part of the individual. Turning his attention, therefore, to moral and educational questions, Foerster attached himself to the International Union of Ethical Societies, and did much valuable work in connection with moral education. Not the least of his services at this stage of his career was the writing of *Jugendlehre*, a book on the moral training of the young, which rapidly made his name known throughout the whole civilized world. First published in 1905,

Jugendlehre has now run to some forty editions and has been translated into at least ten languages, a remarkable testimony not only for the unique character of the work itself, but also to the great and universal interest which is now being taken in moral education. All this while Foerster was gradually coming to the conviction that morality, standing alone, lacked a secure basis, and that the highest development of character would not be attained in the absence of religious belief. Speaking of ethical training, he has said: 'It sends up a call for religious inspiration out of the depths of its own psychology.' Totally uninfluenced by any religious training or by any atmosphere of belief, but following the inner necessities of his own social and educational work, Foerster drew nearer and nearer to Christianity, until, after a still further development, he became convinced that the Christian religion was the sole foundation of both social and individual life. He thus came into sharp conflict with many of his former associates, who advocated secular education and wished to set religion aside as controversial and non essential."

Foerster is an interesting figure for many reasons. In his "development we see a remarkable illustration of

some of the most significant tendencies of the present age: for example, the movement from materialism towards religion and the reaction against intellectualism." But his chief interest for those who are engaged upon the problems of sex education arises from the fact that he represents a wide practical experience in dealing with the problems in question and that he reaches his conclusions from empirical data and not from the authoritative teaching of the Church. He says of himself and of his book, "The dogmatists of the 'free-thinking' party have hastened to condemn the present work on account of its 'Catholicizing tendency.' Let me remind them of Spinoza's words: *non flere, non ridere, sed intelligere*. This school of thought takes peculiar pride in its intellectual freedom. But is it in accordance with the spirit of free inquiry to reject a genuine scientific opinion because it happens to be in agreement with the standpoint of the Catholic Church? The author of this book is not a Catholic. He writes solely as a psychologist, sociologist and educator. At the same time he is not afraid to own his convictions because they coincide with the principles of the historic Christian Church."

The tone of the book throughout is clear and strong; there is no mincing of words, no minimizing of the seriousness of the issues to be faced, no seeking to disguise the tendency to return to the teaching of the Catholic Church, no matter how unpalatable such teaching may be supposed to prove to the reader. The state of the question and the general trend of his answers may be gleaned from the opening page of his Preface.

"The growing sexual laxity and degeneration of the modern world has caused the educators of all lands to turn their eyes in the direction of sexual ethics and education. A considerable literature has resulted, based,

for the most part, upon the following ideas: that the Christian Church has from the beginning looked upon the sex instinct as something sinful and shameful, the claims and functions of which should be veiled in obscurity; that as a result young people have been led to the dangers and responsibilities of life without any adequate knowledge and preparation; and that their situation becomes increasingly impossible the more modern economic life withdraws young people from parental control at an early age and exposes them to a thousand uncontrollable influences. It is further asserted in the majority of the modern publications, that the best means of combating the threatened moral danger is as early and complete as possible an instruction in the nature and dangers of sexual relationships.

"To me the foregoing point of view reveals an altogether abstract and exaggerated belief in the power of rational instruction in the presence of human impulses and passions. It is true enough that some earnest and plain words with regard to sexual matters should be included within a complete education. But in order to discover the right limits and the right place, and in order to employ the necessary tact, one must be quite clear upon the following points: 1. The

DISTRACTION foundation of all sound education in sex must consist in distracting the mind from sexual matters, not in directing it towards them. 2. The problem of moral preservation in this sphere is a question of power far more than of knowledge.

POWER Now, it is upon these two fundamental
VS. facts that the sexual education of the tradi-

KNOWLEDGE tional Christian type has been built up. Our modern educators are no more than beginners in the great problem of the care of souls and the development of conscience, and they would have

done well to have learned in this difficult sphere from the great spiritual and psychological knowledge and pedagogical experience of the Church, instead of attempting to base themselves solely upon their own ideas and upon their own fragmentary experience."

Religious prejudice is supposed to have gone out of fashion and there is no doubt that for good or ill it has abated much. Nevertheless, it would probably surprise many "broad-minded" men and women were they to discover how far traditional and prejudiced views still color their convictions. One not infrequently meets with well-meaning and scholarly men and women who believe

that they have outgrown all prejudice still
LINGERING laboring under the delusions which Foerster
PREJUDICES here ascribes to the non-Catholic writers of
our times. They are profoundly convinced
that the celibacy of the clergy and of the religious communities springs from a Catholic belief that sex functions, under all circumstances, are sinful and to be tolerated only on account of the weakness of human nature. That, in fact, marriage is a sort of wicked sacrament. So deeply does this view color their attitude towards the Church that they take it for granted that the doctrine of the "immaculate conception" refers to the birth of Christ without a human father and that human paternity is the "macula" referred to. Naturally enough, minds that are thus distorted cannot enter into the spirit of the Church's teaching on matters of sex life. It seems highly probable, however, that the present movement will result in dispelling much of the traditional misunderstanding. There is clearly perceptible at the present time among scientific leaders of the propaganda for sex enlightenment a tendency to modify the extreme views of the over-zealous and to draw nearer and nearer to the attitude of the Catholic Church. Foerster perceives this tendency and comments upon it thus in his Preface:

“The author of this book comes from the ranks of those who dispense with all religion. But as the result of long experience, theoretical and practical, in the difficult work of character-training, he has been led to realize for himself the deep meaning and the profound pedagogical wisdom of the Christian method of caring for souls, and to appreciate, through his own experience, the value of the old truths. From this point of view he ventures in the present study to criticise the proposals of many of the modern writers upon the sex problem and sexual education. He has absolutely no doubt that modern education, in discovering the extraordinary practical difficulties of character-training, will be increasingly cured of its optimistic illusion and led back to an understanding and appreciation of Christianity.

“Education in sexual matters means the education of nature by the spirit—and this is not possible without a clear and definite ethic of sex, an ethic which is able, on behalf of the spirit and its claims, to offer a perfectly firm front to the untutored natural impulses. No such ethic is possible upon the basis of modern materialism or naturalism. It can come from religion alone. The more deeply the educator comprehends this problem, the more rapidly he will be led back to religious education; and similarly, the more realistically the ethicist grasps human nature in his study of the problem of sex, and the more thoroughly he considers the conditions under which the sexual impulses can be effectively disciplined and socialized, the more he will be constrained to abandon the materialistic standpoint and to recognize the indispensability of the Christian ethic.”

In this last paragraph may be found one of the reasons why Catholics do not readily take up with the present movement. They do not believe that it is possible to train and to restrain sex life without an unshakable be-

lief in God and in the necessity of obeying His commands.

While laboring under this conviction, it could
 AUTHORITY scarcely be anything better than hypocrisy
 that would lead a man to give countenance
 to remedies which must seem pitifully insufficient.
 All such dallying must retard real progress. If the
 contention here set forth is correct and sex training is
 not possible without the aid of religion, the sooner the
 American people realize this the better. It is a kindness,
 therefore, to stand aside and let this movement reach its
 full swing from which there must be a wholesome re-
 action. They will learn in the end that they are not
 conferring a favor on religion by adopting its tenets, but
 that religion is conferring a favor on them by saving
 them from destruction. Those who will not learn this
 lesson, must disappear from race life and need not be
 reckoned with when considering the long problems that
 stretch into the future years.

The paragraph which we have cited also furnishes the
 basis of the division of Foerster's book into two parts:
 the first and the larger portion of the work is devoted
 to establishing a sex ethic. This study is a valuable
 contribution to the literature of marriage and of family
 life. While the chapters of which it consists do not di-
 rectly bear upon the problem of sex teaching in the
 schools, one readily realizes that they do constitute an
 essential preliminary for the study of the latter problem
 as presented by Foerster. His first chapter, A Prelimi-
 nary Question: Anarchy or Authority? is thought-pro-
 voking, to say the least. Its opening paragraph runs
 thus:

"In the negro districts of the Southern States of
 America it not infrequently happens that some bare-foot
 negro suddenly begins to preach with
 IRRESPONSIBLE the cry, 'I've got a call.' One is often
 TEACHING reminded of this sort of lay-priesthood
 on observing how, now-a-days, almost
 everyone considers himself called upon to set up his own

theory of the deepest problems of human life, and to pit his piece of current wisdom against the *consensus sapientium* of the centuries. In this great age of criticism the most important of all criticism is unfortunately wanting—namely, self-criticism, the exact measuring of the limited range of our individual experience and observation, and the objective valuation of the subjective springs of disturbance in our thought and judgment, factors which loom larger the more our own action and inaction are passed in review. This lack of self-examination is particularly obvious at the present day in the treatment of ethical questions. In every other sphere of thought we require of an author who wishes to be taken seriously, years of concentrated study upon every aspect of the question, and a thorough appreciation of all that has been already thought upon the subject. The sphere of ethics alone is free to all comers, a play-ground for the most superficial dilettantism and the most blatant vagaries.”

In several illuminating chapters the author deals with The Present Situation, Form and Freedom, The Value of the Monogamous Ideal, Love and Marriage, Motherhood and Marriage, The Artificial Restriction of the Family, Sex and Health, The Indispensability of the Ascetic Ideal, and Religion and Sex. In this discussion perhaps the thing that strikes the reader most forcibly is the emphasis which Foerster lays upon the indispensable necessity of the ascetic ideal. He points out that the celibate life of the Catholic clergy and the members of the religious orders exerts an incalculable influence for good in preserving the Christian family from disintegration. Instead of reflecting on the dignity of Christian marriage, as many suppose the celibacy of the clergy does, Foerster shows that this institution has quite the opposite meaning.

Marriage and the Sex Problem is too vital a book to

be ignored. It deserves the widest possible circulation and it cannot fail to clear the atmosphere of much of the misunderstanding that at present tends to confuse the untrained reader.

THOMAS EDWARD SHIELDS.

DISCUSSION

THE KINDERGARTEN

Does it seem advisable to have a year of preliminary work before beginning first grade where a kindergarten is not available?

There is no question as to the superiority of the work done in the first grade by pupils coming from a properly conducted kindergarten over that done by those who have not enjoyed the same advantage, but primary teachers are by no means unanimous in indorsing the sub-primary class.

It is true that children entering the first grade from a preliminary grade will lose no time in beginning the work. Their previous experience has accustomed them to the environment of the school, they have learned a set of class-room formalities, they possess a certain power of co-ordinating their actions and to a limited extent, of fixing their attention. Their spoken vocabulary has been enlarged and they have greater facility in expressing their thoughts. Besides all this they have received considerable drill in the rudiments of reading and writing. To the inexperienced teacher they may seem to possess untold advantages over pupils entering the first grade without such previous school experience, and for a time, no doubt, they will outshine their timid little companions. The little ones entering school for the first time are likely to be nonplused by their surroundings in the new world into which they have been suddenly ushered. They do not hear the teacher when she speaks to them. They turn their backs or look out of the window when they are expected to look at the blackboard. It requires the greatest tact and an inexhaustible stock of patience on the part of the teacher to gently initiate them into the life of the

class; but given fair play, they will soon show that the apparent advantages of their classmates were all on the surface, and, especially if the past year was spent in an environment that affords the proper kind of stimuli for sense training, their progress in a short time will astonish even the most incredulous.

In his *Psychology of Education*, Dr. Shields lays down as an important principle that "The training of the senses fixes the limits beyond which mental development cannot proceed." Now, we all realize that in the majority of cases, our primary grades are too crowded and our primary teachers handicapped in too many ways to allow the proper time for the sensory-motor training so indispensable for children between the ages of five and six. How much better could we send them all away to the country and let them roam about the fields and woods gathering the wild flowers, chasing the butterflies, and drinking in the songs of the birds, instead of cooping them up within the narrow walls of a class-room before they are six years of age.

R. P. Halleck says "The greatest mistake in education consists in shutting children away from nature and in trying to teach them almost entirely from books." Dr. G. Stanley Hall assures us, "The best preparation parents can give their children for good school training is to make them acquainted with natural objects, especially the sights and sounds of the country." Elsewhere he tells us, "A few days in the country at this age has raised the level of many a city child's intelligence more than a term or two of school training could do without it." Even where children are not so fortunate as to be able to spend this time in the country, the freedom of the back yard with nothing but a sand pile would furnish a more favorable environment than many a primary class-room could afford.

Why does it happen so frequently that older pupils are

unable to interpret or appreciate some of the simplest phrases in our literature? If their minds had been fed on these early sensory images their apperception masses should produce something better than the meager thoughts we complain of. Too many of them have been deprived of the:—

“Knowledge never learned of schools,
Of the wild bee’s morning chase,
Of the wild flower’s time and place;
Flight of fowl and habitude
Of the tenants of the wood;
How the tortoise bears his shell,
How the woodchuck digs his cell
And the groundmole sinks his well;
How the oriole’s nest is hung;
Where the whitest lilies blow,
Where the freshest berries grow,
Where the ground-nut trails its vine,
Where the woodgrape’s clusters shine;
Of the black wasp’s cunning way,
Mason of his walls of clay,
And the architectural plans
Of gray hornet artisans!”

SCHOOL SISTERS OF NOTRE DAME.

MOTOR TRAINING

How can action work and motor training be rendered serviceable in the teaching of language?

The aim of language work is to have the children speak and write correct English. In order to do this they must have ideas and this need is supplied by action work and motor training. We all know how anxious children are to talk when they have something to say.

The various exercises in language may be grouped under three heads: (1) descriptions of experiences, games, objects, and how to make something; (2) imaginative stories and dialogues; (3) and reproductions.

The active child has had countless experiences and he is the one who has most material for language work. All his life he has been learning by observation and learning by doing. Not content to view objects, he must handle them, take them to pieces, and reconstruct them. He must ask questions about them. A great observer of details, he forms clear images. He is clever to infer and far more sensitive to changes than an adult. It is his natural procedure to work out every idea and consequently his thoughts are clear, definite, and strong. Every impulse is responded to. No vague, hazy notion of an object will be allowed to torment him for any length of time. Investigation, as soon as it can be made, will continue till he knows the object through and through.

When it comes time for him to engage in language work, the preparation has been so well made that storytelling is a pleasure to the child. While he is relating his experiences, of which there were a great number, he lives over again those happy days. The fertile mind, stored with images, furnishes material in abundance. He surely has something to talk about. He can add the details that make the story live because he has observed details faithfully.

When asked to describe objects, he knows their parts and their mechanism as well as their uses, for he has taken them apart and put them together again. Knowing how to make things, he will gladly tell others.

Imaginative stories are not difficult for children. The imaginative faculty that is peculiarly theirs is exercised in peopling the world and in forming relations with everything inanimate they deal with as well as with the animate. This is true of every child, but particularly of

the one trained to motor activity. He has more images to work with and a larger world to furnish with people and relationships. The imaginative story and dialogue are his delight.

For the story to be reproduced, no better preparation could be made than to have the children act out the play. Interest and attention are thereby gained and the thought is brought home to them.

So often when children are asked for language work, the reply comes, "I don't know anything to write about." This would not be the case if the child had real live ideas gained directly from objects and acted out. The trouble is that the children have been taught from books, fed on words and merely words. They have no foundation for the knowledge which they receive from the written pages. Action work and motor training are of inestimable value as a preparation for effective language work.

Hartford, Conn.

SISTER OF MERCY.

THE ART OF STUDY

When should the teacher teach the art of study to his pupils?

The art of study, like other arts, means the use of knowledge. It teaches how to do. In science we possess systematized knowledge; in art we apply this knowledge. Navigation and travel presuppose astronomy and geography; medicine presupposes anatomy and physiology; engineering presupposes physics and mathematics; in like manner, teaching presupposes psychology and the social sciences. It is often said that man acts first and then, through reflection, seeks to understand his own motives. In the past art preceded science; to-day the sequence is reversed. Our arts no longer rest on a mere empirical basis; they are developed in the light of the underlying sciences. Navigation for long ages hugged

the shore until astronomy, geography and the mariner's compass gave her the freedom of the seas.

Painting, sculpture, and music are cultivated as expressions of the beautiful. These arts contain in themselves the end for their existence. The case is otherwise with such an art as architecture. Here the ornament is for the building, not for its own sake. Neither can the building be said to exist for the sake of the ornament. In architecture the ideal does not dominate; suggestions of it occur in the contrast of light and shade, in color, and especially in the poised conflict between the downpressing weight of the heavy roof and the up-holding strength of the supporting pillars.

Literature, on the contrary, aims not primarily at conveying positive knowledge; it seeks through fineness of thought and beauty of style to enthuse and inspire. Literature is the lasting expression of life more or less intensively reached.

The art of study, like all other arts, stands for two things: it stands for acquired aptitude in study and for this acquired aptitude as a subject of study. In the first instance we are dealing with an activity which constitutes art in the original sense of the term; in the second, we deal with the rules to which this activity must conform. The first of these phases constitutes the practical art, the second, the formal art. In its development, the art of study does not differ from other arts; it passes through the stage of practice before it reaches the stage of study. The pupil must learn how to study by actually studying, just as he must learn any other art through practice.

It is the teacher's duty to see to it that the pupil does study and that he studies in the right way. "But pray remember," remarks John Locke, "children are not to be taught by the rules which slip out of their memories. What you think necessary for them to do, settle in them

by an indispensable practice. This will beget habits in them which once established operate of themselves easily and naturally without the assistance of the memory." It is well to remember that the study of an art can never in any art take the place of that practice through which alone the art itself is mastered.

"It would be folly to talk to immature pupils," says Hinsdale, about discipline, culture, habits, and good methods. This would only make them priggish. The best thing for the teacher to do is to see to it that his pupils work well, leaving all other considerations to another time. In this way, the art of study will gradually work itself into the very constitution of the pupil's mind. Nevertheless, there are some rules and precepts governing the art of study which are of general application and which every teacher should bear in mind. There are also certain rules of the art which relate to particular subjects. Thus a student may know how to study arithmetic and blunder hopelessly in his attempts to study history. He may succeed in mastering grammar and completely fail in his study of literature. Each branch of learning has its own technique which should be mastered both theoretically and practically.

However long deferred, the time must come for the pupil to enter upon the second stage of the art of study. In the beginning, the teacher leads the pupil, by means of examples, to a knowledge of definitions and rules. The process is inductive. But now the pupil should be led to understand the nature of what he has been doing. Through a process of deduction, he must gain freedom and control over his material. In attacking a new subject, the teacher begins with facts from which he passes on to rules and definitions. In this way the pupil discovers that there are laws back of the things that he does and that these laws have practical value. As he becomes reflective, the underlying laws and rules come

to influence and guide his work. He thus becomes intelligent and rational in the practice of his art and in proportion as his mind has part in it does he learn to rejoice in it. In this way the pupil also discovers in time that there is order and system in what the teacher requires of him. This encourages him and makes for better discipline. In this way, the transition should gradually be made from the practical to the formal art of study.

At what age should the pupil attempt to master the formal art of study?

It is difficult to give a positive answer to this question. Mental growth is not sharply divided into periods. But an approximate answer may be attempted. When the pupil enters the high school he should have acquired many of the elementary ideas involved in the art of study and he should have learned to act upon them. However, the pupil should not be expected to master the formal art of study until he has first familiarized himself with the leading facts and principles of psychology and logic. But long before this time he should have a good mastery of the practical art of study. At this stage of his progress the pupil should know the law of interest upon which the success of his work will largely depend. He must also have learned the importance of cultivating his will-power and of maintaining control of all his faculties. The mind's retention is directly proportioned to its attention, but it is asked;

What kind of attention, voluntary or involuntary, should dominate in good study?

It is the appearance of some element of interest that makes protracted voluntary attention possible. In other words, voluntary attention, in last analysis, is found to rest upon non-voluntary attention. Interest is involved in both whenever the attention is sustained. In non-voluntary attention objects of interest, one after another, hold the mind. In voluntary attention, the will first

chooses some object that is deemed worthy, and then, although it cannot by its unbroken authority hold the object in the focus of attention without the help of interest, it can renew the choice again and again. Nevertheless, as Preyer points out, the child in the earliest period of his life, is capable of non-voluntary attention only; voluntary attention comes much later. According to Ribot, it arises out of necessity and with the progress of intelligence. It is an instrument that has been slowly perfected as a product of civilization.

A SISTER OF GOOD SHEPHERD.

Lawrence, Mass.

EDUCATIONAL NOTES

The man who is content to fill a position in life which requires no preparation, no study, no training, must be content as well with the wages of a menial. To secure the richer and lasting rewards of life, character, mind, money or position, the man must pay the price of severe training and thorough preparation, though it costs years and much money.

"Success," said the poet Aeschylus, "is man's god." What seers, what diviners of human nature and of its everlasting forms those ancient Greeks were!

SUCCESS Truly success is man's god, and modern man worships that god far more devotedly and far more whole-heartedly than he worships the Deity himself. Everything turns, then, on whether success is interpreted in terms of disciplined character, of generous service, and of real accomplishment, or whether it is measured in the base coin of greed or of passing popularity or of the glamor of position which, like a rocket, only bursts into brightness to die in the dark.

NICHOLAS MURRAY BUTLER.

Each parent knows a child's abundant energy must have an outlet along some line, and that this line must coincide with the child's interests. Supervised

VITALIZE play directs the child's activities into whole-
SCHOOL some channels. However, organized play goes
LIFE a step farther, having for its aim not only wholesome direction of energy, but physical development and mental alertness also, and constructive play, in which the child creates games, develops originality, a quality always rated at par value in the world's social credit.

Produce in a child a motive for doing things and he will do them happily and cheerfully; to train a child as an individual with special aptitudes and inclinations is the first principle of education; vitalize school life by making it more like real life; give to the teacher the power to initiate and carry out the solutions of her own problems; take away none of the present time given to the three R's, but teach them more effectually than they are today.

THE NEBRASKA TEACHER,
Feb., 1913.

Teachers understanding children and sympathizing with childhood's dreams and childish ambitions are able to appeal to those influences that make them better and stronger for the battles of life to come. In short, they recognize children as potentialities not to be handled carelessly. With them, children are the soul-stuff of which great men are made. They recognize in the child the need of training in correct outlook, in proper habits of living. Habit, indeed, is the great factor in progress. The boy who has acquired habits of idleness, of indifference, of untruthfulness, will grow up to be an idle, untruthful, and indifferent man. The boy who has ingrained into his life the habits of thrift, courtesy, industry, respect for himself and others, will become a person on whom reliance can be placed in his manhood. Well said is the famous remark:

"Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny."

IRA B. FEE,
School Education, Feb., 1913.

We often hear a pupil say that he has been "through this or that book;" it is not so frequent, however, that the principles of the text are rooted and grounded in the active mind of the pupil.

THOROUGHNESS
IN
TEACHING

At the opening of the session of school, there came to my desk a sallow-faced young man with shoulders drooped, saying that he had studied physiology three years and cared to study it no more. At the same time, a girl who had been promoted to the ninth grade placed her grammar on my desk, saying "I have done been through this grammar and don't want to study it no more." I looked at the one and then at the other, and thought to myself, "By their fruits ye shall know them." It is needless to say that these pupils were assigned to the grades where these texts were used.

At the end of four and a half months of diligent work, the same young man, who had given up the use of tobacco and whose cheek had been touched by the glow of health, came to me, requesting that he be allowed to take a special course in physiology. I granted it. This spring he finished a course in one of our medical colleges, and I predict for him much success in his chosen profession.

The young lady, however, while she never became thorough in the use of language, made fewer mistakes than had been her custom, and I hear she is still progressing.

Here were two pupils who were not taught to put into practice the teachings of their text. They were studying to recite and not to retain. They were studying for today and not for the future.

Oh, how I pity that boy whose physiology is in his desk! How I do sympathize with that girl whose grammar is on the table! It is our duty as thorough instructors to aid in resurrecting from the dead book in the desk a living physiology to become an active factor in the useful life of the boy. It is our purpose as teachers to grow from the

dead grammar on the table to living language, beautiful and simple, and foster it in the motive mind of the girl.

JAMES N. BRAGGS,

Normal Instructor, Jan., 1913.

One of the most hopeful signs in present day education is the attention that is being given to backward and delinquent pupils. There is a constantly growing belief that the backward child needs sympathetic help rather than extra prodding. Investigation has led to the conviction that the slow pupil not infrequently is physically defective and that his dullness is due to causes which may readily yield to scientific treatment. An instance, not altogether unusual, is reported by a leading medical journal. Forty pupils, representing the dullards in two New York City schools, were examined for the purpose of determining the extent of their physical inferiority. Eighteen of this number were so backward as to require that their work be done in ungraded classes; eleven were classed as delinquent. The examination revealed the fact that all of the forty had defective vision. These were fitted with proper glasses, and after six months it was found that thirty-two had made astonishing progress. That this was directly due to the improving of their eyesight and not to improved school conditions is apparent when it is considered that the thirty-two were under as many different teachers. The incident has led to a proposal to have backward, ungraded, and delinquent children examined for physical defects and an effort made to remedy these. Of course this is doubtless an extreme case, and it is folly to expect that medical treatment can make a scholar out of every dullard, but that there are hundreds of cases that would be so benefited there is little doubt. Our better knowledge of child nature, improved methods of teaching, and clearer conception of the

meaning of education, has done much to help the average child; but all these presuppose a normal physical make-up. With this lacking, the best of methods must fail. Medical science is an invaluable adjunct to educational work, and there is abundant reason to believe that the school of the future will look first to the child's physical well-being, realizing that this is prerequisite to his normal mental development.

The American Schoolmaster, Feb., 1913.

"Everybody's interested in spelling, and there's always something new to be learned about it," said Dr. P. P. Claxton, United States Commissioner of Education, when shown a report that present-day spelling books were given rather a severe jolt by Leonard P. Ayres, of the Russell Sage Foundation, on the ground that they do not contain words most useful for practical purposes.

Dr. Ayres has examined 2,000 business and personal letters and tabulated words actually used in them. He compares the words he finds and those in the usual school spelling lists with surprising results. Thus
THE WORDS of the 414 words on the National Education
WE SPELL Association's spelling lists used in the
Cleveland tests of 1908, 289 never once
appear in any of the 2,000 letters, showing, according to Dr. Ayres, "that useful spelling lists can not be compiled by sitting at the desk and deciding which words people ought to know how to spell."

An astonishing poverty of vocabulary was revealed by the investigation. Only 2,001 separate words were discovered in the 24,000 tabulated, and 751 of these appeared but once. In fact, 43 words occurred so frequently as to make up half the total number, and 542 common words constituted seven-eighths of the aggregate.

"How limited this number is," says Dr. Ayres, "becomes most apparent when it is considered that the ordinary desk dictionary contains from 40,000 to 60,000 separate words, while small pocket dictionaries contain from 25,000 to 40,000." He points out that the average American does not even begin to make use of the words he learns in the elementary grades in school, for the elementary school spelling books contain from 10,000 to 15,000 separate words. The explanation is, he thinks, that the pupils temporarily master for spelling purposes thousands of words which they proceed to forget as soon as they pass out of the elementary grades; and he suggests an extended investigation to determine just what words are most needed for ordinary use, to the end that a really fundamental list may be taught so thoroughly as never to be forgotten. Such a list, he thinks, would then furnish a sound basis for increase in vocabulary.

The correspondence examined by Dr. Ayres was of various kinds, including letters to a mail-order house; letters received by a physician; letters to the query department of a city newspaper; letters received by a lawyer; letters to teachers from parents of pupils; miscellaneous letters to a publishing house; family letters; and even "a small but varied collection of love letters."

"One cake, loaf of bread, fancy pillow, fancy apron, hemstitched handkerchief, three ears yellow corn, three ears pop corn, quart of new wheat, largest and best head of cabbage." This signifies neither a HOME church sale nor a county fair, but a school AND SCHOOL exhibit in a county where industrial work is recognized by regular training in the public schools and rewarded by prizes at the end of the year. The work is done at home under the direction of parents as well as teachers, according to information received at the United States Bureau of Education.

The county "industrial education exhibit" recently

held at Goshen, Ind., where products such as these are shown, represents a school and home movement that is going on vigorously in many parts of the United States. It typifies the awakened interest in industrial training that has come to supplement, not supplant, the traditional work of the public schools. It means closer connection than ever before between school and life.

The business men of this Indiana county showed their interest in the school industrial exhibit by furnishing prizes for the best products in each class. The first prize for the best loaf of bread baked by a school girl was a gold ring, and the second an Axminster rug. The girl who served the most delicious luncheon of four dishes was rewarded with a "savory roaster." Boys from the high school who showed the most business-like commercial paper—checks, notes, etc.—and wrote the best composition on "What a high-school graduate should know and be able to do," were presented with subscriptions to local newspapers. The winners of the corn club exhibit were given the privilege of a two-days' trip to Purdue University; and there were many other premiums awarded for products actually made or grown by the school children of the county during the year.

Plans for giving credit in some way for work produced as a result of the educative process but not actually done in school are reported from many localities. The Massachusetts home-project work in agriculture is one of the most successful attempts to correlate school and home. By this plan the pupil is required to do home farm work as part of the school program, and a portion of this work is done during school hours. The Oregon plan of school credit for home duties, where the idea is extended to include the widest possible range of home activities, has been tried with success in many schools.

An interesting plan is reported from Oconto County, Wisconsin. The superintendent in that county offers 20

per cent credit in geography on the eighth-grade examinations for a scale map showing the location of factories, churches, schools, and farms; 10 per cent in hygiene for keeping the teeth clean; 30 per cent in agriculture for selecting, drying, and testing the seed corn for the farm, and for keeping a Babcock test record of at least four cows for one month; and some credit in language for letters written at home. Sac County, Iowa, allows credit for regular home duties, such as feeding the chickens, sweeping the floor, splitting kindlings, etc.

The vocational is in the air and on the program. The various teachers' organizations and associations of Illinois have tussled with it and it will now
 DESTINED TO BE be passed up to the legislature to be
 AND DO threshed out, winnowed and garnered.

After the talking is all done and the laws enacted, and a way provided to furnish the needed money, and the equipment is in sight, the question confronting each boy and girl as he or she stands in line waiting to be enrolled will be "What vocation?" One would think that the father and mother, who know the child better than any one else, would be the proper ones to answer the question, but are they? How many men and women of your acquaintance are now pursuing a vocation selected for them by their parents?

I am told that in China there are certain families engaged in the business of manufacturing fire crackers whose ancestors reaching back for a period of seven hundred years manufactured fire crackers. What is true of making fire crackers is doubtless true of dozens of other Chinese occupations. In many countries of the old world it has been the business of the peasantry for ages to till the soil. It will doubtless continue for ages to come. What is true of tilling the soil is equally true of weaving calico and manufacturing cutlery.

These illustrations point to the probable fact that for

a child foreign born the matter of choosing a vocation is easy. It is chosen for him. He is fated, destined to be or do. Whatever else the American parent succeeds in doing for the child, it may be set down as a rule with almost no exceptions that all efforts to choose a vocation for him are futile. Perhaps the home is to blame for it, perhaps the school, perhaps the age in which we live, but whoever or whatever is to blame, the twentieth century boy does one of three things—he blunders into a vocation, or has one thrust upon him, or loaf around waiting for something to turn up. He rarely chooses one for himself or has it chosen for him. From fourteen to sixteen he is least capable of choosing, least willing for anything to be thrust upon him, and he runs the risk of a ruined life to be permitted to loaf around in Micawber idleness.

The work of the trade school and the polytechnic school does not come within the purview of this discussion since these schools are designed for older boys and girls. No one advocates, as far as I know, putting children of high school age to work upon the material and course of study of the trade schools.

Iconoclasts, enthusiasts and good, well-meaning people who are clamoring for vocational schools for children of common school age, whether they be established apart from or as a part of the present school system, appear to see no difficulties in the way. Simply find out what the boy is destined to do or be and educate him accordingly. Exactly so.

To discern approximately "what may be wrapped up under a boy's jacket" (quoting Garfield), or what may be slumbering in embryo under the all-over-shadowing influence of a girl's hat are questions which deeply concern us all as we face toward this new educational demand—the vocational.

A. C. BUTLER,

Supt. Schools, Abingdon, Ill.;

School News, Feb., 1913.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The new University Church, which has been in recent years one of the real needs of the Catholic University of America, seems now to be assured. A movement has been started to raise funds for it and to make it the gift of the Catholic women of the United States. At a reception held in January by the Countess Annie Leary of New York, the Rt. Rev. Rector of the University, Monsignor Shahan, outlined the plan for the formation of a national organization with local branches in many cities throughout the country, to be known as the Church Fund Association of the Catholic University of America. He said that the need of a new church had long been felt. The small chapel of Divinity Hall, opened in 1889, was originally intended for the forty or more young priests and the eight or ten professors resident in that building. No provision was made for lay students, the departments of the University intended for them not being ready at that time. Since then, however, the lay departments have been opened from year to year, with the result that the students have increased to about 250 in a general student body of 500, and the professors to sixty, with the certainty of a corresponding growth every year. A new church, therefore, much larger and in various ways more suitable, is very badly needed, to hold about 700 persons, i. e., the actual body of professors and students, and a reasonable number of visitors. In this new church the Holy Sacrifice would be offered up daily at a convenient hour for all who chose to attend, particularly for the growing body of undergraduate students. Its altars would also be in daily use by the numerous priest students, for whose needs in this respect the capacity of Divinity Hall is about exhausted. Confessions would be heard regularly and with all due liturgical dignity. The beautiful devotions of the Church would be carried out with a view to attracting the lay members of the University, particularly the undergraduate body, to whom the new church, it is hoped, would soon come to be their own particular and prized posses-

sion. For the daily life of the University no better religious influence could be imagined than a proper devotional center of prayer and adoration.

Almost every month of the scholastic year some great religious ceremony takes place at the University that calls for an attendance of several hundred persons. Thus the solemn opening and closing of the academic year, the feasts of the Immaculate Conception, of the Conversion of St. Paul, of St. Thomas Aquinas, and other public ceremonies, like the two Solemn Masses annually said for benefactors, living and deceased, bring together large bodies of worshippers, often persons of great prominence in the National Capital, who in this way become better acquainted with the University and the noble ideals of the Catholic Church in all that pertains to the higher education of her children. Yearly also large ordinations of priests take place at the University, frequently of members of the seven religious orders located there, and for this purpose suitable sanctuary and sacristy spaces are badly needed, so that the holy orders of the Church may be conferred amid comfort and splendor, and with all due facilities of attendance on the part of the laity, to whom these ceremonies are peculiarly attractive. Twice a year the Board of Trustees meets at the University, in the fall and spring; if a suitable church were available, occasion could be taken of the presence of so many venerable Archbishops and Bishops, to gather about them not only the entire University, but also the Catholic laity of Washington, amid the attractions of suitable liturgical services and all the devotional aids of Catholic religious life.

It is the plan of Monsignor Shahan and of the ladies under whose direction this praiseworthy project has been undertaken that eventually the church to be erected at the University will become the national shrine of the Immaculate Conception. It is also planned that the church shall contain, in a commodious crypt, a reproduction of the grotto of Our Lady of Lourdes, to which devout Catholics will make pilgrimages from all parts of the country.

It is proposed that the means of collecting will be by books, authentically stamped with the seal of the Catholic University, and which will be distributed by the national organization to

the ladies in charge of the committees in the various cities. These books will be divided into two classes, one for contributions of one dollar and up and containing one hundred dollars, and the other for contributions of ten cents and up and containing ten dollars. Each woman who fills a one-hundred-dollar book will receive a pin, made in Rome, and designating the recipient as a member of the organization. Each person filling a ten-dollar book will receive a medal. These books, which will be distributed by Mr. F. Burrall Hoffman, of 58 East Seventy-ninth Street, New York City, will be watched over with great care, so as to prevent impostors from collecting for the purpose.

The national treasurers of the Association are Miss Fannie Whelan, The Dupont, 1717 Twentieth Street, Washington, D. C., and Mrs. F. Burrall Hoffman, of New York City.

RETREATS FOR ECCLESIASTICAL AND LAY STUDENTS

The annual retreat of the ecclesiastical students of the Catholic University was held from Ash Wednesday to Sunday, February 9, under the direction of the Rt. Rev. Joseph Schrembs, D. D., Bishop of Toledo. The exercises took place in Divinity Hall and were attended by all of the resident students and many others from the religious houses affiliated with the University. On Saturday, His Excellency, the Most Reverend Apostolic Delegate, Monsignor Bonzano, assisted at the renewal of the clerical promises and gave benediction of the Most Blessed Sacrament. The retreat for lay students, which took place at the same time, was preached by Reverend Father Waldron, O. P. Both divisions of the student body met at Solemn Mass on Sunday for the closing exercises. The sermon was preached by Bishop Schrembs.

CREATING PUBLIC OPINION AGAINST SOCIALISM

Messrs. P. W. Collins and David Goldstein, both well-known anti-socialist lecturers, are again entering upon new lecture tours under the auspices of the Central Bureau of the Central Verein. These tours will end shortly after Easter, and both speakers will then be at the disposal of Catholic parishes

and societies. The numerous lectures which in the last two years have been arranged by the Central Bureau have proved a factor in molding public opinion on Socialism and social questions. Parishes, societies or city federations desiring to secure a lecture in April or May would do well to arrange as soon as possible, to allow the local committees ample time for necessary preparations and thus to assure the success of the lecture. All requests for further information should be addressed to *Central Bureau of the Central Verein, 307-308 Temple Bldg., St. Louis, Mo.*, and will receive prompt and careful attention. It may also be of interest to know that just lately an "Anti-Socialist Lecture Bureau" has been opened by non-Catholics at Washington, D. C.

THE PLAYGROUND AND RECREATION MOVEMENT

Through correspondence with cities of 5,000 inhabitants or more throughout the United States and Canada, the Playground and Recreation Association of America is now able to report on the question of supervised recreation in 1,100 communities. Unless play leaders are employed or volunteer supervision is so regular and efficient as to approximate paid supervision, the city is not listed as having playgrounds.

In 285 cities, regularly supervised playgrounds and recreation centers, to the number of 2,094, were maintained during the year ending November 1, 1912. In addition to the 285 cities which had supervised play centers, 49 cities reported centers carried on without any supervision other than that of caretakers. Nine additional cities reported centers under volunteer supervision. There were also in 130 cities, school playgrounds, many of which were reported under the supervision of regular school teachers during the day. These four classes of cities numbered altogether 473. Employed play leaders, to the number of 5,320, are reported by the 285 cities which maintain regularly supervised playgrounds and recreation centers. Of the 5,320 professional workers, 2,195 were men and 3,075 women, leaving only 50 whose sex was not reported. Sixty-three cities employed 655 workers throughout the entire year.

A total expenditure of \$4,020,121.79 was reported. In 19 cities bond issues for recreation purposes were authorized dur-

ing the year to the amount of \$2,524,775. In addition, 6 cities which are not included among the 285 which had supervised centers, report bond issues amounting to \$1,260,629. This makes a total of \$3,785,404 in bond issues last year.

Support by public funds is a growing characteristic of the recreation movement. In 99 cities last year the centers were maintained by public funds, in 90 by private contributions, and in 94 by both municipal and private funds. Two communities which failed to report their methods of support, complete the roll of 285 cities. In these cities (285) 2,094 playgrounds and recreation centers were maintained during the year ending November 1, 1912. This is an average of 7 to each city. An average daily attendance of 433,660 during July and August, was reported by 245 of the 285 cities. In January and February, an average attendance of 33,639 was reported by 45 cities.

If for each of the 6,673 employed workers (5,320 play leaders and 1,353 caretakers) it be estimated that ten volunteers are engaged (as trustees, directors, various officials and unpaid supervisors), there are at least 66,730 people actively interested in organized recreation. During the three months from January to April, 1913, these will be invited to assemble at the annual Recreation Congress, which is to be held in April, 1913, in Richmond, Virginia, where the Playground and Recreation Movement Association of America has recently completed the organization of a southern district with a special field secretary for the South.

On the management it is reported that there are Playground Associations in 129 cities; Playground or Recreation Commissions in 49, and both forms of organization at work in 7 cities. The management of the playgrounds and recreation centers is undertaken by Playground or Recreation Commissions in 33 cities; by Playground Associations in 51; by a combination of Playground Associations with other organizations in 11; by School Boards in 35; by Park Boards in 33; by Park and School Boards in 9; by Park Commissions and Playground Commissions in 5; by Park Boards combined with other organizations in 11 cities. Special departments of the city government undertook the management in 12 cities; private individuals in 10; various clubs in 19; Playground Committees in 18, and, in 50

cities, still other agencies or other combinations of various agencies.

The leading activities at the recreation centers, according to this report, were in 143 cities, story telling; in 132 cities, folk dancing; in 112 cities, industrial work.

THE CATHOLIC EDUCATIONAL ASSOCIATION

A meeting of the clergy of the Archdiocese of New Orleans was called by Most Reverend Archbishop Blenk on January 15, to discuss arrangements for the Tenth Annual Meeting of the Catholic Educational Association, which will be held in that city from June 30 to July 3, 1913. The Secretary General of the Catholic Educational Association, Rev. Francis W. Howard, LL.D., was present and addressed the meeting on the purposes and work of the Association. A general committee on arrangements was formed, with the Archbishop as chairman, and other special committees were designated to insure the detailed preparation necessary for a successful convention.

The committees are as follows:

General Arrangement Committee—His Grace, Most Rev. Archbishop James H. Blenk, of New Orleans, chairman; Rev. Leslie Kavanagh, secretary; Very Rev. Daniel Mullane, C.S.S.R.; Very Rev. Thomas J. Larkin, S.M.; Very Rev. F. V. Nugent, C.M.; Very Rev. Albert Biever, S.J.; Very Rev. J. D. Foulkes, S.J.; Very Rev. Thomas J. Weldon, C.M.; Rev. Brother Englebert, C.S.C.; Very Rev. Thomas Lorente, O.P.; Very Rev. F. Racine, V.G.; Very Rev. J. J. O'Rourke, C.S.C.; Very Rev. Leo Gassler, Rev. J. F. Lambert, Very Rev. H. R. Smith, S.M.; Mr. Charles I. Denechaud, Mr. William H. Byrnes, Dr. J. Frank Points, Mr. W. J. Waguespack, Mr. Allison Owen.

Finance Committee—Charles I. Denechaud, chairman; Jos. Garcia, treasurer; J. B. Sinnott, Jos. McCloskey, E. Perrin, Lawrence Fabacher, John F. Clark, Charles Theard, William P. Burke, Terence J. Smith, P. J. O'Leary, J. J. Carreras, Denis Barry, Philip Shoen, P. C. Cavoroc.

Reception Committee—Major Allison Owen, chairman; Messrs. Jules A. Gauche, J. L. Onorato, Hon. John St. Paul, J. P. Hennican, William T. Staehle, Clarence Hebert, Nicholas

Nutter, Dr. Homer Dupuy, P. J. Burke, Peter Fabacher, Dr. L. M. Provosty, L. A. Fournier, Fred Allain, Daniel Hoffman, Hon. Martin Behrman, Dr. Marion Souchon, J. Reynolds.

Press and Publicity Committee—Mr. P. C. Cavaroc, chairman; Messrs. W. H. Byrnes, W. J. Waguespack, L. Thoman, P. S. Augustin, Charles Dittmann, Sr.; Hon. Frank McGloin, P. J. Nevin, T. Fitzwilliam, Jr.; C. W. Zeigler, W. F. Powers.

Membership Committee—Dr. C. V. Virgnes, chairman; Messrs. M. C. Soniat, Hon. O. O. Provosty, Charles Duchamps, Charles Hartwell, A. Fitzpatrick, Paul Capdeville, John B. Fisher, Dr. J. A. O'Hara, Dr. Jos. Danna, U. Marioni, E. Dours.

Transportation Committee—Mr. Jos. Garcia, chairman; Dr. Felix Gaudin, W. A. Kernaghan, Hugh McCloskey, J. Bannon, Rixford Linciln, Daniel Halloran, A. E. Ladner, Mr. Lambert, Francis P. Bruno, Martial Lepeyre.

The detailed program of the departments and sections for the coming meeting will be published in the May Bulletin of the Catholic Educational Association.

INTERNATIONAL CONGRESS ON SCHOOL HYGIENE

The Fourth International Congress on School Hygiene will be held at Buffalo, New York, from August 25 to August 30, 1913. The delegates from the District of Columbia which have been recently appointed by the Board of Commissioners are the following: Dr. W. C. Woodward, Dr. John L. Norris, Dr. Louise Taylor-Jones, Dr. W. M. Davidson, Mr. Walter S. Ufford, Dr. Stephen I. Franz, Dr. William H. Wilmer, Dr. George M. Kober, Dr. Emory A. Bryant, M. E. S. Martin, Dr. William C. Gwynn, Dr. Wickliffe Rose, Mrs. Susie Root Rhodes, Dr. Thomas E. Shields, Dr. W. C. Rendiger, and Dr. W. S. Small.

CATHOLIC NORMAL SCHOOL COMMENDED

State Inspector E. B. Gist, after visiting Nazareth Academy, Concordia, Kansas, warmly commended the work of this Catholic normal school. "Of all of the schools which I have visited in the State during my term as the inspector of the State normal training departments," he said, "the work being done

here takes the lead. I am highly pleased with it and must commend you for the splendid self-possession shown by the students. I expected to find the work superior to the work being done in the high schools, but not to that being done in the academies, but I have no hesitancy in saying that the work is deserving of the highest praise and is the best being done in the State."

The normal course of Nazareth Academy has been in operation for three years, and each year many improvements have been made. The success that has come to it so quickly is gratifying, and gives bright promises for the future.

GREATER UNIVERSITY OF MONTANA

An unusually large proportion of the boys and girls of Montana who are fitted for college work are attracted to the greater and better equipped universities of other States, and it is said that this is especially true of such cities as Helena, Butte, Great Falls, and Billings, an overwhelming majority of whose high school graduates are attending the universities of other States. To build a great State University and thereby improve the higher educational facilities of the State, a number of prominent citizens of Montana met at Helena, on December 23, and organized the Association for the Creation of a Greater University of Montana. Their plan is to consolidate the present isolated institutions of higher learning, the University, the Agricultural College, the Normal School, and the School of Mines at some city which is desirably situated.

A comprehensive outline of the change sought to be effected is given in the constitution and by-laws of the Association. This follows: "The name of the organization shall be 'The Association for the Creation of a Greater University of Montana.' The purpose of this Association shall be:

"1. To consolidate the four higher educational institutions of the State in order to prevent the educational waste brought about by the maintenance of separate and isolated institutions. 2. To establish instead of the four institutions a greater University of Montana, to be situated in or near some city suitable by reason of its railroad connections, climate and

water and health conditions to be a great seat of learning. 3. To work for the creation of a splendid system of polytechnic high schools, which are at the present time so much needed; this to be brought about by means of (a) the utilization of all the present plants that would otherwise be abandoned, (b) the utilization of the military post at Fort Assinniboine if the Government turns it over to the State; (c) the establishment of similar schools in other sections of the State as they may from time to time be needed. 4. To impress on the attention of philanthropic persons, especially men of great means, the desirability of aiding the development of the University of Montana, through the provision of the buildings and endowments. 5. To arouse public sentiment in favor of education and to arouse the enthusiasm of the people to the unsurpassed educational possibilities of the great commonwealth of Montana."

The State Board of Education, after giving a hearing to the representatives of this resolution, unanimously adopted resolutions recommending that the legislature consolidate the institutions and pledging the members to do all within their power to encompass the result sought.

At the meeting of the Montana State Teachers' Association in Missoula, December 27, resolutions favoring the consolidation of the State institutions were reported by a committee consisting of President J. M. Hamilton of the Agricultural College, Mrs. Sarah Morse, Superintendent of Schools of Yellowstone County, George F. Downer, Superintendent of Schools of Butte, G. T. Bramble, Superintendent of Schools of Philipsburg, and Professor L. C. Plant of the University of Montana.

STATEMENT OF THE PRESERVATION SOCIETY

The receipts of the Preservation Society for the year 1912 have been \$39,144.03, or \$18,161.19 in excess of the receipts for 1911. This is due in great measure to the special efforts that have been made during the year to promote the Society. It is encouraging to note, however, the awakening to the needs of the Indian missions which this report would seem to manifest. If this ratio of gain can be maintained for a few years

the Catholic Indian mission problem will have been solved. At no time in the past has opposition to the Catholic Indian missions been more bitter and violent than during the year 1912, and it is of the greatest importance that adequate financial assistance be provided for them. The anti-Catholic forces are a unity in their opposition to the work.

NEWS ITEMS

The Boston School Committee has authorized the superintendent to grant leaves of absence during the current year to teachers desiring to prepare for continuation school work.

Superintendent Harris Hart, of Roanoke, Va., has reorganized the school system of that city along lines approaching the "Six-and-Six" plan. The first five grades will constitute the elementary schools proper. The sixth and seventh grades and the first year of the high school will be the intermediate schools, and the last three years will be the high school proper.

The school board of Denver, Col., passed on December 18 the following resolution: "That any principal or teacher known to withhold any information concerning the existence, or evidence indicating the existence, of fraternities in the high schools, or failing to co-operate to prevent such organizations, will at once be dismissed from the teaching force of the Denver schools, and the superintendent is hereby instructed to communicate this order to all principals and teachers in the schools."

The Massachusetts board of education has a deputy commissioner for vocational education. His duties include supervision of State expenditures in aid of vocational schools; definitions of standards of instruction; approval of courses, teachers, etc.; and, in general, the enlightenment of public opinion on this form of education.

A bill providing for vocational continuation schools has been introduced in the Washington legislature. It provides for

compulsory continuation schooling for six hours weekly, three years for boys and two years for girls, after the age of fifteen. The plan is somewhat similar to the Cooley proposal in Illinois, but differs in empowering the local school board to appoint the board to have charge of vocational training. In this and other respects it resembles the Wisconsin law enacted in 1911.

There are 101 teachers of agriculture in the normal schools of the United States, according to the figures compiled by the United States Bureau of Education. Eighteen of them teach agriculture alone; seventy-two teach agriculture in combination with one or more sciences; nine teach two other subjects; and one three other subjects. One normal school teacher handles agriculture in combination with the following: "Pedagogy, didactics, history of education, civics, child study, and school management."

Concord, N. H., has reorganized its school system along lines approximating the "Six-and-Six" plan. There are eleven grades in all, but the effort is to do the work of the ordinary twelve-grade school. The elementary schools comprise the first six grades. The seventh grade is housed in four buildings and the eighth grade (the first year of the high school) is placed in one building. Departmental teaching obtains in these two years. The high school proper is composed of the ninth, tenth, and eleventh years, and is in the high school building.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

Marriage and the Sex Problem, F. W. Foerster, translated from the third German edition of *Sexualethik und Sexualpädagogik* by Meyrick Booth, New York, Frederick Stokes & Co., 1912, pp. xx + 228.

This book was referred to at some length in the Survey of the Field in the present issue of *THE REVIEW*. It contains a forceful discussion of the sex problem as it is presented to us in modern life and as it should be presented to the children of the present generation. While the author is not a Catholic, his views are sympathetic with the position which the Catholic Church has ever maintained on these fundamental questions. The volume contains many splendid pages which cannot help influencing for good the present movement for sex education and which will rejoice the hearts of our Catholic teachers. At the completion of an able chapter on The Indispensability of the Ascetic Ideal, he adds a few illuminating pages under the head Religion and Sex, which we believe will prove interesting to our readers.

"The undying importance of the moral and spiritual life-work of the saints, and the permanent necessity for the ascetic life (orders and celibacy) side by side with the ordinary activities of the world, and side by side with family life—all this is a portion of the profound spiritual influence which religion has exercised over the whole sphere of our sexual instincts, an influence based upon a right knowledge of human nature. This protective and restraining function of religious culture still continues to be operative, more or less, through all sections of society. The more society withdraws itself from this influence, the more we shall again learn what undisciplined sexuality really is, and the more the men and women of today will be brought back to an understanding of these ideals and institutions. This will be very valuable for Christians themselves, as well as for 'moderns,' for the former are only too apt merely to acquiesce in these things without appreciating their true significance. This applies not only to the practice of asceti-

cism but to the Christian view of life as a whole, of which asceticism is only an expression and an educational method. The obvious need for discipline and principle which is revealed in the sexual life of today has led many back to the problems of character-training; the same cause will lead them further—namely, to the great pedagogy of 'cerebral energy,' as it is seen developed in religious life. It will be made clear that religion alone really understands and fully takes into account the living force of our sexual nature, that it alone—though not saying much about sex matters—contains within itself the truest 'psychology of sex.'

"The almost miraculous regenerative power with which Christianity can repair the errors of human weakness is illustrated with peculiar clearness by the effect of Christian faith upon sexual degeneration; leaving outward symptoms on one side, it touches primary central causes; it aims, not at counteracting the symptoms of degeneration, but at building up a new center to the whole personality. It is just the depth and simplicity which is absent from the reforming efforts of those who do not base their suggestions upon genuine Christianity. How did Christianity succeed in saving the people of the decadent Roman civilization from their appalling condition of degradation with regard to sexual matters? How did it preserve the new races who came into contact with this state of affairs from being corrupted by it? In what manner are we to explain the regenerative power (shown even physiologically) of religion?

"The answer is to be found in the following facts: *religion overcomes the danger of a one-sided domination of the individual by the intellect*, thus making it possible for the unconscious element in personality again to assume its proper place; it makes it *psychologically possible* for men to free themselves from egotism; and it serves the general purpose of distracting the soul from a too close consciousness of the animal functions—which is a much better way of preserving these functions from any kind of degeneration than the most elaborate hygienic information. The misuse of the sexual functions in the pursuit of merely individual pleasure, the whole self-conscious cult of the erotic which is a feature of modern life, the continual talk-

ing about 'love' without meaning anything more, at the best, than a refined form of self-indulgence,—all these things are closely connected with the wretched poverty-stricken materialism of the whole modern view of life, with the all-destroying intellectualism of our education, and with the widespread breaking down of those great religious ideas which are alone capable of lifting man outside himself and his merely animal being.

"True religious faith is of decisive importance in the sphere of our sexual life. Its special function is to keep intact the creative, generative force in human nature, the unconscious life, and give it a leading place, as compared with the element of egotistical calculation. The influence of our intellectualistic culture upon sexual life is towards emphasizing the self-conscious element and stimulating reflection. This tends to the production of every kind of hypochondria. The erotic instincts, which should by right serve an evolutionary purpose beyond the subjective pleasure of the individual, become fundamentally corrupted and degenerate into degrading sensuality. The religion of the cross has kept alive—within the region of sex as elsewhere—the spirit of sacrifice, the capacity for self-devotion; in opposition to the lust for pleasure, it has protected, enriched, and strengthened all those social and altruistic emotions which are so closely bound up with our sex nature. On the other hand, one-sided rationalism, according to its very nature, must reject sacrifice as it must reject the future life. Even if it theoretically favors the idea of sacrifice, it will never develop the inner strength essential to the life of sacrifice, because the circle of ideas which rationalism fosters is not of such a nature as to lead in this direction. . . . It is precisely in the sphere of sex and of sexual hygiene that this function of religion is of such paramount importance. Hence in the immediate region of sex itself, two institutions and ideals that inspire and exercise the spirit of sacrifice are indispensable aids to keeping our sex nature in a truly healthy condition. When individual egotism, with its moods and cravings, is dominant, the way is open which leads to every sort of psychological morbidity and deterioration. This should be noted by those 'moderns' who are wont to talk of 'healthy ani-

malism,' and those who take up the cult of the nude. They are traveling along a road which leads to the ruin of all healthy life instincts, the highway to decadence."

We have given the foregoing lengthy extract because we want it to be as widely read as possible. These pages, however, do not constitute an exception to the general tone or value of the work from which they are quoted. And if their presence here will serve to interest our readers in this invaluable work to such an extent that they will procure the book and study it, it is well worth the space which it occupies here.

We have repeatedly called attention to the fact that the great fundamenal principles of pedagogy are pointing the way back to the historic Church. Foerster simply gives one more clear illustration of the general truth that the Church in her own life and continued beneficent activity, offers the best illustration in the world of the embodiment of correct pedagogical principles. Catholic teachers, therefore, if they avail themselves of the opportunities offered by the Church herself, should be the safest and most efficient teachers.

THOMAS EDWARD SHIELDS.

Life of St. Francis of Assisi, Father Cuthbert, O.S.F.C., London, Longmans, Green & Co., 1912, pp. ix + 453.

It is a remarkable sign of the tendency of the present age that so widespread and so genuine an interest in the life of St. Francis and in the Franciscan movement should manifest itself. Life is losing its asperities; modern inventions have removed the hardships that in former days were almost inseparable from the lives of most men and women. Modern inventions have found the key to nature's store-houses and men have turned their attention chiefly to the accumulating of worldly possessions. Their confidence is not reposed in Providence but in stocks and bonds. The ideals of chivalry have faded; men refuse longer to follow the poet or the dreamer. The only leadership that is recognized is that of intellect.

It would be difficult to find a more complete contrast to all of this than that which is presented by the life of the poor man of Assisi. Perhaps it is this very contrast that contains the secret of the present interest in the movement which he initi-

ated. There is a feeling of unrest abroad; the heart is not satisfied; the will is not in repose; the emotions are feverish and disturbed. And so men turn naturally to the contemplation of those things which promise rest and peace. To all such, the pages of Father Cuthbert's book will prove as refreshing as the cool shade to one who has been pursued for long hours by a scorching sun. And as one rests and reads the full power and beauty of the life of the emotions is likely to come home to him. Francis trusted neither in wealth, in human prudence, nor in the power of intellect.

Father Cuthbert tells the story with a simple truthfulness that cannot fail to charm and with a consummate art that should satisfy the most exacting stylist. The copious references cited on every page reveal the painstaking, scholarly research that was employed upon this work of love.

In these days, when the cry for reform is in the air, we have much to learn from St. Francis. His method was ever positive; he preached the beauty of poverty instead of attacking the ugliness of wealth; instead of dwelling on the futility of earthly hopes and fading treasures, he set an example to the world of absolute trust in a loving Providence, nor must it be supposed that the world of St. Francis's day was less worldly than the world of today. Hence it is not surprising that even among the followers of Francis men should soon appear who, while admiring the beautiful idealism of the saint, would feel it incumbent upon them to keep one eye on the dictates of earthly prudence. Speaking of one of the early Chapters of the Friars Minor, Father Cuthbert remarks: "To some it had seemed a mad idea then that men should have no care for their own bodily being and leave it all to God. Today the world did not call Francis mad: he was too manifestly a saint. Yet some of them doubted his wisdom when, pointing the moral of his lesson, he commanded the five thousand friars present to give no thought during the Chapter to the providing of food or to any other bodily need, but to concern themselves wholly with prayer and the praises of God. In the event, Francis's faith was abundantly justified, for while the Chapter lasted, the roads leading to the Porziuncola were kept busy with mules and asses laden with provisions for the multitude

of the friars. But this miracle, as they would deem it, might bear witness to the holiness of Francis; yet it could hardly establish a rule for general imitation."

We cannot read the life of St. Francis without being reminded at every turn of the Divine Master whom Francis so faithfully copied, nor can we fail to see that in the one case as in the other, the power of a great reform movement lies in its positive, constructive, emotional elements. Truth and the wisdom of experience may tend to guide and shape the movement, but the power of reform never yet came from the cold depths of the intellect.

In every respect the book before us is a delight. The paper, the binding, the type, and the illustrations are all in keeping with the beauty of the narrative.

THOMAS EDWARD SHIELDS.

Social Principles of Education. George Herbert Betts, New York, Charles Scribner's Sons, 1912, pp. xvii + 318.

In this volume Professor Betts gives us a fairly typical specimen of the philosophy of education that is being written by the educational leaders of the public school system of the United States. The book is well written; the style is clear and terse. The amazing things about the book are the tremendous assumptions which it puts forth as if they were unquestioned axioms. Society is purely the result of natural evolution. Religion, like the art of shoe-making, is purely the work of man's hands. That God could by any possibility have anything to do with the origin or development of social institutions, whether religious or otherwise, is not even worthy of discussion; it is pushed aside as something not even worthy of a passing thought. Society is wholly the work of the individuals who compose it. All its inspiration and all its authority are in last analysis traceable to man in his slow upward march from brute conditions. To the thoughtful Catholic reader the pages of this book offer many suggestions. In proving what society owes to the individual, Professor Betts says: "The vital part played by the individual in the transference of culture from generation to generation is easily seen in a simple illustration. Suppose all the individuals of a given generation

should refuse to be the bearers of race culture. Let them close their minds to all learning and education; let them spurn all our literature, art, science; let them refuse all our institutions and decline to participate in them as members; let them turn from all our organized vocations and reject all our religions and systems of ethics. Where, then, would be all our boasted culture? What would become of all our rich social heritage? We might still for a time have our libraries full of books, but none could read them, and their contents would be lost; we might for a time keep some of our marvelous machines and our scientific formulae, but none could use or understand them, and they would disappear; our stately buildings, our railways and ships would remain for a time, but they would soon crumble away; our art and our music would fail to be understood, and would be lost and forgotten. All these things would possess no meaning for benighted humanity, and hence could have no value. They would, therefore, soon pass into tradition, and from tradition to oblivion. Society would fall apart, and man be reduced to a condition of savagery. Humanity would have to start again at the very foot of the ladder of progress and once more climb with infinite toil and sacrifice towards the goal."

A Catholic could scarcely read this page without calling to mind the history of Protestant Christianity. Men went out from the Church and severed the continuity of the institutions of Christianity. One by one, the truths which these institutions held faded out of consciousness; little by little, the moral standards set up by Christ disintegrated. What availed it that the Bible and the works of the Fathers remained? The descendants of the reformers have lost the key to the understanding of all that Christian literature contains. They have returned to a condition in which man seems to them to have no higher destiny than the brute. The rule of the flesh is asserting itself over the spirit; self-indulgence has replaced sacrifice; there is a painful consciousness that something has been lost out of life and that we must begin again to rebuild, but the way back to the high standards of Christian morality is a long, hard climb, and unless God helps by a miracle, as He

did of yore, the redemption from captivity will be a long way off.

Books such as the one before us only make one realize more keenly the need there is of a restatement of educational problems from a Catholic standpoint.

THOMAS EDWARD SHIELDS.

Debates Intercollegiate, Vol. II, Edited by Egbert Ray Nicholos, New York, Hinds, Noble & Eldredge, 1912, pp. xxiv + 833.

This second volume of Intercollegiate Debates will be found both instructive and serviceable, to all interested in this element of the educative process. The Introduction, especially sections II, III, and IV, presents, in a clear and concise manner, much that is suggestive and valuable, on debating as an art for self-improvement. The choice and arrangement of his subject-matter are worthy of mention, but the bibliographies, given at the end of each debate, and notably those attached to the debates on "The Income Tax," "The Open and Closed Shop," and "The Central Bank," are what make the volume of real service and practical utility.

The editor has done not a little in helping to stir up interest in the art of debating as an intercollegiate activity, by the methods he employed in collecting his statistics on "Intercollegiate Debating among American Colleges and Universities." These will be better appreciated if the Appendixes to the volume are carefully studied. His list of references on Argumentation and Debate deserve special notice. A judicious use of the works and articles forming this list will aid greatly in making the art of debating what it ought to be, a potent educational discipline.

LEO L. MCVAY.

A Text-Book in the History of Modern Elementary Education, with emphasis on School Practice in relation to social conditions, by Samuel Chester Parker. Ginn and Company; Boston, New York, Chicago.

To present the history of the modern elementary school in the form of a text-book for the use of college and normal school students is indeed an admirable service to the cause of education, for the history of the institution will bring much light to

bear on the problems connected with it. In this text-book the author traces the development of the elementary school from the Middle Ages to the present time, but chiefly the elementary school in which the vernacular was taught. While he quite properly eliminates many of the schools of the early Middle Ages on the ground that they taught Latin and not the vernacular tongues, he has not been careful enough to show that they were nevertheless elementary in character, and that the modern elementary school as such owes much, if not its origin, to them.

In the consideration of the elementary schools on a religious basis there is a commendable endeavor to state accurately the attitude of the Catholics and the Reformers for the schools, and to dispel some of the views until recently maintained in regard to the nature of the first Protestant schools. That they were not vernacular, nor elementary, but the Latin schools of the time is made clear.

The value of the book lies principally in the story of the development of the elementary school in the last two centuries, and in the extensive appreciation of the Pestalozzian and Frobelian movements on education in this country. No attention is paid to the history of Catholic elementary schools established and developed in this period, although they, and especially the early ones of this country, might have been noted. The reason for the omission may perhaps be found in the following statement of the author taken from the preface: "The emphasis on the secularizing of elementary education which occurs in the middle part of the book is intended simply as a statement of a historical fact, not as discrediting the importance of religion in public education. Personally, I believe it is unfortunate that the historical development has tended to eliminate religious instruction from public elementary schools. I think Germany has been fortunate in having an administrative arrangement which permitted regular religious instruction in the secularized schools. But this belief in religious instruction does not alter the historical fact that perhaps the most important phase of the reform and improvement of elementary education during the later eighteenth and early nineteenth centuries was the liberation of such education from the control of ecclesiastics and its transference to the control of the secular authorities."

The secularization of the school and the transference of its control from ecclesiastics to the State authorities may be the more important phase of the reform and improvement of elementary education, but the systematic maintenance of elementary schools for the purposes of religious education also represents a significant phase of the movement which the historian should observe if for no other purpose than that of comparison with the secularized public schools. The author may find place for this phase in a later edition of his work.

PATRICK J. MCCORMICK.

Modern Progress and History, Addresses on various occasions, by James J. Walsh, M.D., Ph.D. Fordham University Press, New York.

It is pleasant to note that Doctor Walsh's endeavors to interest the reading public in the historical past are so well received that he is able to present another series of addresses on his favorite topic, "How Old the New." Eleven papers are contained in this latest addition to his works, all of which are lectures delivered on various occasions and augmented for publication, and they treat of problems old and new in Education, various phases of Medicine, Pronunciation, Patriotism, Mutual Aid vs. the Struggle for Life, Christianity and Civilization, Facts and Truths in Education, Post-Graduate Work, the Women of Two Republics, etc. The first, on education, is typical of the others. In it the author shows how old are the problems we understand as the Mother Problem, the Father Problem, the Sex Problem, Vocational Training, Feminine Education, the Nature of Education, the Problem of Conduct, and at the same time he drops into easy discussions of the present attitude towards them.

With the light and entertaining style of the lecture all of the papers make pleasant reading, and they carry with them a wholesome amount of information connected with the history of the questions treated. If the author does not succeed in convincing that there has been really little advance in education and science in modern times, he very well presents many interesting anticipations of "modern novelties."

PATRICK J. MCCORMICK.